

**BOURIGNONISM
DISPLAYED**

I N *H. Honeyman*
A DISCOVERY and brief REFUTATION

O F
Sundry Gross ERRORS

Maintain'd By

ANTONIA BOURIGNON

**And the Author of the Preface
To the English Reader.**

Before the Renovation of the Gospell Spirit
One of A. B's. Books.

1 Tim. 4. 7. But refuse Prophane and Old
WIVES Fables, and Exercise thy self rather
unto Godliness.

2 Tim. 3. 6, 7. For of this sort are they which
creep into Houses, and lead Captive silly Wo-
men laden with sins, led away with diverse lusts.
Ever Learning and never able to come to the
Knowledge of the Truth.

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The Epistle to the READER.

B *Origionism* consisting (according to it's *Vouchers*) in *Fundamentals* and in *Accessories*, the first as the Pillars of the *Fabrick*, and the Latter as the glaring Ornaments at the Top, or as the *Weather-Cock* cast in the mould of *A. B's* fancy, and blown by her breath: Her great *Patron* and *Voucher* (who is generally reputed and Judged to be Dr. G. G.) hath thought fit to enumerat, and endeavour the Vindication of these *Fundamentals* in his *Preface* to the *English Reader* before the *Renovation of the Gospel Spirit* one of *A. B's* Books, and that by a pretended Confutation of the *Doctrine* of the *Westminster Confession and Catechisms*, which (being both one Book composed by the same Authors, of the same Tenor and Tendency, equally Orthodox or Hetrodox, with no other difference, than that the one is Catechetical, the other Exegetical) he represents as a poysonous Source and Nursery of Damnable Errors and Practices; and the *Assembly*, who were the Compylers thereof as Preachers of *Antichristian Doctrine*; and having thus broke down the Defensive Hedge of the Churches *Doctrine* and Discipline, he has opened a door either for cunning Foxes or wild Boars of the Forrest, to come in and destroy that Vine the LORD hath planted amongst us, by venting *Errors* or *Enthusiastical* or *Diabolical* delusions, under Colours of being the issues of *Divine Inspiration*.

The Author, under this Melancholly prospect,

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notwithstanding the many obvious inconveniencies he foresees, yet acknowledging himself more than bound to venture his lile all for the Interests of injured Truth and Holyness, and of his great and good Master JESUS, with an humble believing dependance upon his Assistance and Approbation of so well meant a design, makes bold to offer this small Mite of his poor Endeavours to help to stemm the Tyde of these growing Evils; when many of far greater Note, Abilities and Capacity, sit silent and too much unconcern'd about these things.

I acknowledge, that for the more clear and orderly prosecution of the design of Canvassing the above mentioned *Preface*, and for the Readers benefit, that he might be enabled to pass his Judgment the more impartially, it were requisite he had that *Preface* entirely as it stands in his view; but seeing that Book and *Preface* are become common, and handed about with other of *A B's* Books; and that the most material Tenets, Errots and Arguments thereof are here Candidly represented, and nothing memorable omitted, which was at first proposed as the Subject of Inquiry and Debate I have judged the Re-printing and Annexing of that *Preface* the less necessary, and the rather that it would have swelled this Manual to a too great bulk and Expence.

Only for the satisfaction of strangers, I thought it would not be unacceptable to Transcribe a few of the most Remarkable Passages and bare faced Reflexions upon the *Westminster Catechism* and *Assembly*, which are *Verbatim* as followes page 8. It is a very pernicious Error to deny the Free-will of Man; and

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to assert that all his Actions Good and Evil are Pre-determined by GOD from all Eternity: Nay, that he produces and determines in Time all the Actions of his Creatures, but in such a manner, that Mans Will is not constrained, but that Man must infallibly sin voluntarily, so that all the fault and blame shall ly on him. This some, not without Reason, do reckon a horrible Blasphemy, and to exceed the Malice and wickedness of Devils, and the worst of Men. And page 13. A fourth most dangerous Error is the Doctrine of Reprobation, or GOD's having from all Eternity Predestinated the greatest part of Mankind to Eternal Damnation; that he might manifest the Glory of his Vindictive Justice, and do as some call it, an Act of Sovereignty. Father forgive them for they know not what they say! And again page 16. The Notions given by some, and inculcated into the minds of the People, of Saving and Justifying Faith, are such as encourage them to think this (viz. the practice of Piety and Religion) is not necessary, yea not possible, they make it to be only a Receiving and Resting upon CHRIST and his Righteousness held forth in the Gospel for Pardon of Sin, and for the accepting and accounting of their Persons Righteous in the sight of GOD for Salvation, (as it is Taught in the Larger Westminster Catechism) as if the chief and only thing desireable by fallen and sinful Man, were only pardon of sin, and not the Renovation of his Nature. As if a confident Relyance and Trusting on the Power of GOD, and the Spirit of JESUS CHRIST, promised to all Believers, for the overcoming corrupt Nature, were not a branch of Faith, as necessary for Salvation as the other. But the Teaching the quite contrary to this,

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viz. That no Man is able of himself, or by any Grace received in this Life, perfectly to keep the Commandments of GOD, but doth daily break them in Thought, Word and Deed; the Teaching of this, I say, (as the aforesaid Catechism doth) encourages People to yeeld to their Corrupt Nature, and to conclude that it can be no otherwise with them. Our LORD says to his Disciples, If ye love Me keep my Commandments: And again, Ye are my Friends if ye do whatsoever I command you. The Assembly Answers LORD we cannot do this. JESUS says, My Grace is sufficient for you. The Assembly Replies, but we cannot do it by any Grace received in this Life. These like the guilty Spyes in Moses's time, make the Peoples hearts to melt, and to desire to return to Egypt, rather than in GOD's strength, to encounter the Difficulties which are to be met with in the way to Canaan; And page 18. The Notion that men generally have concerning the Imputation of CHRIST's Righteousness, seems mightily to encourage them to gratify their Corrupt Nature, and yet to hope for the favour of GOD, while they are told, that such is GOD's free Grace to sinners, that he pardons all their sins, accepts and accounts their persons Righteous in his sight; not for any thing wrought in them, or done by them, but only for the Righteousness of CHRIST imputed to them, and received by Faith alone; which Faith is the Resting on CHRIST's Righteousness for pardon of sin, and for the being accounted Righteous. So that tho' Corrupt Nature still prevail, and a Man be a Slave to his Corruption, yet if his impure and wicked heart believe that all that JESUS CHRIST hath done and suffered is Imputed to him, he is Righteous in GOD's sight and

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in a state of Salvation. Is not this a fearful Notion of Justification, capable to damn Souls Eternally instead of saving them? But let GOD be true and every man a Lyar.

It must be acknowledged by all who have the least insight in the Writings of A. B. that she is of the above mentioned Judgement and Principles, and to quote her Writings anew, were but doing the same thing over again. See Acad. Learn'd Divines, Of Grace Co-operation &c. and Ren. Gosp. Spirit throughout.

This open impeaching the Protestant Doctrine with Error and Blasphemy together, with the rude and impertinent treatment of the Venerable Westminster Assembly, and their Confession and Catechisms [which were always judged among sound Protestants as agreeable to the Word of GOD, and ratified by the Authority of the Civil Sanction] as it was very offensive to many, and especially to Ministers of the Gospel, who had been accustomed to instruct their people, and take them engaged to bring up their Children in the Faith and Doctrine of these Catechisms and Confession; so it prompted the present undertaking, and to an Acrimony of Style and Language, beyond the Authors ordinary strain or inclination, who is sorry, if he be thought wanting in becoming Meekness and respect to a person of the Prefacer's Worth and Character: But it being allowed by the Laws of Disput and Reasoning to expose the dissingenuity, Sophistry and Calumnies of Adversaries, and to rebuke and Censure the Propogators of Errors or Vice (whoever they be) and considering the Prefacer's endeavours to blacken the Protestant Doctrine,

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Doctrine, and upon the Ruins thereof to Erect his darling Idol of *Bourignonism*, which consisting of such a variety of different, inconsistent and contradictory Notions and Practices, like *Nebuchadnezzar's* Image of Iron, Clay, Brass, Silver and Gold, can never be rightly Cemented into one Body, but after all his Arts and Endeavours to patch it up with untempered Morter, it will be born down with it's own weight (*mole erit sua*) unless GOD in his righteous Judgments give us up to believe a Lye, because we received not the Knowledge of the Truth. To be told by *A. B.* that our Reformation from Popery is a Deformation and Schismatical Separation. That if the Intercession of the *Virgin Mary* were invoked for obtaining Contrition of Sin, or Grace to keep the Commandments of GOD, she would be powerful enough to obtain it for us. *Accad. L. D. page 59.* And that the Gospel Doctrine recommends unto us voluntary Poverty, perpetual Chastity, and entire obedience. *R. G. S. page 122.* with sundry other *Papish* Errors. And in the mean time to hear this Prefacer openly declare & maintain that the advancement of the great Ends of Christianity is the great and only aim of all the Writings of *Mrs. Antonia Bourignon*, and that by her Means the true Doctrine of JESUS CHRIST has been most plainly and convincingly rescued from the false Glosses of Men, and she has been led to communicat to the VWorld, VVritings of greater value towards the Advancement of Real Religion, than all the Criticks that have ever been published, take them altogether. And for him to propose the mentioning the Errors which are of most dangerous consequence,

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consequence, and have the most malign influence on the several contending Parties in this *Island*, and then to confine himself to attack and asperse the *Protestant Doctrine*, without mentioning either *Popish* or *Quaker* Errors which so much abounds. If passionat resentments or the Sallies of a *Juvenile* fervor be in any case excuseable or justifiable, it must be here. What sound *Protestant* or sincere Christian will find fault that he hath been withstood to the Face, and blamed for his shaking the Faith of many. If a man may be angry, and express it also without sin, it must be in cases of this Nature, which would even provoke the passion of a *Moses*, or of any one who hath not come the length of a *Stoical Apathy* or like *Gallio*, cares for none of these things.

If it be Objected, that Controversy and Polemical Discourses, such as this is, tend rather to inflame than abate our present Divisions and Contentions, which would sooner cease, if nothing but pure Matters of Practice were pressed and recommended, according to that great *Bourignonist* Principle, *That Christianity is wholly Practical and no ways Speculative*. Let them Answer for us who were the first aggressors or have contributed most to kindle the Coal, and add Fewel to the flame of our Contentions. We were all in a profound Peace, of one Mind and Belief, as to the most important Gospel Truths, and the great Fundamentals of Christianity, generally of one Faith, one *VVorship*, one Communion, in the Bowels of a tender mutual Affection and Charity, our Doctrine, *VVorship* and Discipline were uniform, according to the established Standard thereof,

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thereof, when *A. B.* with her mislead Disciples, Prophets, Camizars &c. arose, and by their Innovations and Agitations have attempted to shake and unhinge the whole frame of our Religious constitutions, have set Christians together by the Ears, revived Scholastick Debates and Controversies, formed Parties, and in a word have broke down the Walls of our well-built *Zion*; and why shall her Sons be blamed who resent the ruinous indignity, and endeavour not to widen but repair her breaches: The sum of our Controversie now is, how to Extinguish the new kindled flame, that it spread no further. As for the Practical part of Religion (blessed be GOD) we are not wanting as will appear in the Conclusion of this Essay.

As to her *Accessory Sentiments*, I shall not much contend why they may not pass for a sort of Philosophicall Notions, like *Cartes's Vortices*, or *Quirvedo's Visions*, but it being averred and given out by *A. B.* that they are the immediat Dictates of Heaven to her, warranted also by Reason and Scripture Testimony, and they being scattered up and down the Writings of *A. B.* among other undoubted Truths, without any Mark of Distinction, the Reader is at a loss to know and distinguish the one from the other. I shall give a few Instances taken out of this one Book, the *Ren. Gosp. Spirit*, and delivered in her own Words, *Preface page 7.* 'Man could at his first Creation walk upon the Waters, and upon the fire, and be carried through the Air where he would, and also entred into the Earth it self, [which would have opened and yeelded at the least

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least motion of his will] there to behold all its
Rarities, as *Metals*, *Stones* and other things which
grow in the Earth; for it was all transparent as
Crystal, and could be seen throughout, it was like-
wise flexible as the softest Wax. And page 9.
For one could see through the Body of Man, e-
ven into his Bowels, and behold the great variety
of *Bones*, *Veins*, *Nerves*, *Muscles*, every one of which
performs its Office to well, and had its motion so
very regular, that the like is not to be seen; and
all this with such a beautiful diversity of colours,
passing thro' one another; that nothing in Nature
or Art can ever be able to represent their na-
tive lustre and Motion. Page 7. Behold all these
things hath GOD given me to see in Spirit, be-
ing admitted to a full view of the Creation of
the World, as if I had been Corporally present,
when it was really and materially Created. Of
Adam's being an *Hermaphrodite*. page 418. *Adam's*
his placing his Affection upon the Creatures, instead
of preserving them for GOD only, this was the
Cause why GOD divided *Adam* into two parts,
whereas before his sin, he was altogether perfect,
and capable of producing his own kind alone,
which was very good, then Man inflamed with
the Love of his GOD would have produced Chil-
dren from this pure Love altogether holy, for then
Man was not obliged to groan under the slavery of
the passions of a bad Wife, as now it happens
but too often, this the Scripture confirms *Mat.*
22. 30. Of *CHRIST's* being born of *Adam* before
the Fall. page 248. All in *Adam* gave their con-
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sent to sin, all in him were pardoned for it by the Merits of JESUS CHRIST: As all likewise in him have accepted of Penitence, none excepted but CHRIST alone who had issued from Adam when he was yet Innocent before his sin. Men think I talk idly, when I speak of JESUS CHRIST, as the first born of Adam, tho' the Scripture calls him in express terms the first born of every Creature.

Of CHRIST's having in him a principle of sin and Corruption. *page 204.* JESUS CHRIST never defiled himself with the infamous Woman of Corruption, but remained Pure and Immaculate, tho' he was join'd to it in his Mortal Body, yet he did never know or follow it.

Of the Procreation of Angels and Devils. *page 406.* Tho' GOD Created Angels, yet he did not Create so great a number of them. Both Good and Evil Angels have multiplied since their Creation, as Men have multiplied since Adam, the Evil as well as the Good; for every thing that has Life doth still produce it's like.

Of Generation in Heaven. *page 406.* The Saints will multiply greatly after their time of tryal shall be over, and when they shall live under the Government of JESUS CHRIST: Then they shall produce compleat and perfect Men, as they were at the time of their Creation. This will be a holy Generation over which the Devil shall have no power; for all the wicked shall with the Devils be confin'd to Hell.

Of the Resurrection of the Body. *Preface page 10.* This is an Article of Faith which all Christians

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Christians profess to own, when they say, *They believe a Life Everlasting*; but they don't well understand this their Belief, while they think that this gross and Mortall Body shall rise again after Death to live for ever; Since it were much to be wished that this Mortality had never had a beginning, and that this heavy and gross flesh, had never at all covered our glorious Body and Spirit.

Of her Charity to Christians. *Preface page 88.*
There are not now any true Christians on the Earth. *page 110.* For my part I have not yet found so much as one party of Religion in all *Christendome* (I mean those I have any knowledge of) which walks in the Truth of GOD, or is founded on these two Fundamental Principles, namely, *That there is no other good but GOD*; and *That there are no other Evils but those which proceed from the Corrupt Nature of Man.* Whence we may conclude that there is not in the World any kind of Religion established upon the Essentiall Truth of GOD.

Of her Charity to our Reformers. *Preface page 58.* Now I see by the Divine Light that these false Prophets foretold by JESUS CHRIST who will deceive many, *Yea, if it were possible they would Seduce the very Elect*, are those Reformers who Preach that men may follow their Corrupt Natures and hope for Salvation, only by the Merits of JESUS CHRIST, without doing any thing else. *page 96.* They say that in order to be saved, one must be of this or t'other Religion; and must Believe this or that Article; or apply to himself the

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the Merits of CHRIST; and go to Church, and
Read the Scriptures, and use a great many other
Means of Salvation; which they inculcate to the
People to lull them asleep in their sins, as Chil-
dren use to be put to sleep by singing a Song to
them. page 234. The Reformed have this Error,
*That we need not do any good Works in order to
our Salvation.*

Of Ingenuity. *Preface, page 90.* 'I sometimes
name *Peter* for *Paul*, or one Countrey for an-
other, and I am not carefull to amend such faults;
for I know that simple sincerity is more pleasing
to GOD than the Eloquence of all the Learned
in the World. I hearken to GOD, and declare
what he is pleased to tell me in my plain Lan-
guage.

Of Her Casuistical Divinity. *page 409.* 'But
Men who look only to the Bark and the outside,
do imagine that no other sins can damn them but
Evil Works, which pass for such in the Opinion
of Men, as to Deceive, to Steal, to Kill, to Whore,
to be Drunk and such like wicked Actions; tho'
all these things are but the Accidents of sin, and
not the Essence of it, which consists in the with-
drawing of ones Affection from GOD to set them
upon doing unjustly, or coveting another Man's
Goods, or upon a Spirit of Revenge or Anger,
or Luxury and Gluttony: It matters little with
GOD upon what Object we place our Affections,
when we turn them away from him to set them
on other things. page 168. For he who is yet de-
sireous to have a fine House, costly Furniture, a
loft

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‘ soft Bed, Meat to please his Taste, and the other
‘ delights of his Senses, Wealth or Honours, or At-
‘ tendants, and the other things with which Nature
‘ is delighted, he cannot truly affirm or believe,
‘ that he is a Regenerate Person, seeing he yet seeks
‘ those things that are upon Earth, and not those
‘ those things which are above; and which are E-
‘ ternal. page 208. ‘ Now by these Carnal Per-
‘ sons, we are not only to understand those that are
‘ Lustful, and Lovers of Carnal Pleasures; but those
‘ also that follow the Motions of their Corrupt
‘ Natures, in Drinking, Eating, Cloathing, Lying,
‘ and all the other pleasures that delight Nature’s
‘ Five Senses, which may not be followed in any
‘ thing by one who would be renewed in the Spirit
‘ of JESUS CHRIST. Except this be done we re-
‘ main *Antichristians*. (So that to commit Adultery,
‘ Theft or Murder is in effect the same with gratifying
‘ any of the Senses, and seems to be a just consequence.)

Of Predestination. page 228. Yea some wretched
‘ Impostures there be, who are not afraid to say,
‘ That GOD has Predestinated some part of Mankind
‘ to Damnation, and endeavour to prove their Lies
‘ even by the Authority of the Holy Scriptures.

Of Riches. page 335. ‘ Wherefore I do advise
‘ all that would become Christians, to free them-
‘ selves from the burden of Worldly Riches, that
‘ they may imitate the Poverty of JESUS CHRIST,
‘ who never possessed any of the Riches of this
‘ World.

Of the Authority of her Writings. page 172.
‘ because my Writings explain more clearly the
Doctrines

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Doctrines of the Gospel, than it is expressed in the Gospel it self, or in any other Authors, who in diverse manners have spoken or written of Evangelical Perfection. page 173. They shall see by these Writings that there is no other GOD, but he whom I know, nor other Truth, but that which I declare; nor any other way to Salvation, but that wherein I walk. page. 174. The Truths contained in my Writings are the Seed of the Woman which must bruise the Head of the Serpent. For no Body can discover Evil things in my Writings, they being Indicted by the Holy Spirit who is Sanctity it self. I shall not Transgress further either upon the Readers Patience, or my own Transcribing more Instances of these Divine Mysteries (as they are termed by A. B.) wherewith her Writings abound.

And shall only further add, that tho' it be evident, the great and only design of this *Essay*, is to wipe off the Dust of Calumnious Imputations, thrown upon the *Protestant Doctrine* and *Westminster Confession and Catechisms* by A. B. and the *Defender of her Faith*, and to put a stop to the progress of the Errors of *Bourignonism*, which begin every where to spread as a *Canker*; yet to undergo Censures and many hard and opprobrious Names, not to say worse, will be the Author's Reward from many, wherewith he hopes through Grace not to be moved, but in requittall shall not cease to pray for, and his Last and earnest Desire to the Intelligent Reader is, to apply himself to weigh the Things here laid before him in

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the Ballance of an impartiall and unbyassed Judgment, without being led by Passion, Prejudice, Regard or Contempt either of the *Prefacer* or *Author's* Character and Circumstances, and by authority rather than Reason. And for this end may **HE** who is the Wise Counsellour give us Understanding in all Things, for avoiding the *Sail-Ruining Rocks of Error, Superstition and Delusion*, and for our Improvement in True Gospel Knowledge and Holyness, that we may be built up in our most Holy Faith to his Praise and Glory. Which is the Prayer of,

ANDREW HONYMAN.

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THE PREFACE.

OF all the divisive *Seets* and *Parties* that have of late Years infested *Christendome*, *Bourignonism*, as it hath made greatest noise; so it is found to have done most prejudice to the interest of true *Religion* and *Christianity*; (a) while sundry of the *Divine Attributes* have been thereby openly denied or vilified: (b) The Authority of the *Holy Scriptures* is also brought under contempt; by equalizing, if not preferring the writings of *Antonia Bourignon* unto them: The sufficiency or necessity of *Revealed Religion* is cryed down in the exaltation of *Nature's Light*, or the Mind's withdrawing from all externall helps and means of Grace: The Rules and Measures of these truly *Christian* Graces; the *Love* of *GOD*, and *Charity* to Man, *Self-denyal*, *Mortification*, *Contempt* of the world; imitation of *JESUS CHRIST*, and *Resignation* to the will of *GOD*, so frequently mentioned in these Books, are not taken from the *Holy Scriptures*, nor are taught and practised according to them: (c) Differences of Opinion and Breaches are widened under a pretence of accomodating and reconciling

(a) *Accademy of Learned Divines*, p. 6, 7. (b) *Warning against Quakers*, p. 76, 100. *Letter Pref. Atlanta* p. 44. (c) *Light of the World* Preface p. 2.

them: While there are loud Clamours and Complaints of the increafe of *Sects* and *Parties*; the most dangerous *Sect*, that for some Ages hath appeared in *Chriffendome*, doth arife: old Heresies are revived, new and unheardof Opinions (called *Accessory Sentiments*) are broached and invented, by which the Foundation and Pillars of all good *Sense*, *Reason* and *Revelation* are overthrown. And all this is the *Monstruous Birth* or fruit of a barren Womans Brain.

How this *Female Star* (be sure *She* is no *Blazing Meteor*) hath arifen, and with *Her Light of the World*, and othet Beams of *Her Light* and *Heat*, hath drawn after *Her* such a numerous multitude of *Star Gazers* and *Admirers*, by what *Note of Distinction* they may be known; what are the just *Characters* of *Her* writings and *Sentiments*, the best account can be given is Narrated in the following particulars.

1. *Ignorance* which paffes with *Papists* for the Mother of *Devotion*. *Ignorance* (I lay) of the *Protestant Tenets* and *Doctrine*, with the *Grounds* and *Reasons* thereof, and the just *Solutions* of all *Objections* proposed by *Adversaries*; for in compiling *Protestant Confessions* and *Catechisms* as a *Standard of Doctrine* and *Practife*; all poffible care and caution hath been ufed by *Pious* and *Learned Divines*, to diftinguifh *Truth* from *Error* and *Falsehood*; for rejecting all *Slavifh dependance*, or *implicit Faith* upon *Pope*, *Councils* or *Traditions*, and relying wholly upon the *Guidance* and *Direction* of *GOD's Holy Spirit*, in the right ufe of *Means*, fuch *Truths* as were condescended upon and declared *Fundamental Articles*

of Religion, they found to be certainly agreeable unto and founded upon the Word of GOD; after all Arguments on each side had been impartially weighed and considered: And that now these Articles should be rejected as *Erroneous* by illiterate Persons and Women, is imputable to Gross Ignorance, or

2. To *Pride*. For notwithstanding their *Thrasonical* boastings of *Humility*, *Contempt of the World*, &c. as the Badge of their *Sect*, *Pride* appears lifting up its head in a supercilious disdain of *Dissenters* from their Opinions, as scarce true *Christians*, and of all *Human* compositions and *Confessions* in comparison with the *Pretendedly inspired Writings* of *A. B.* and so mounting upon the wings of their own *Meritorious Righteousness* and *sinless Perfections*, their next bold attempt is with *Lucifer* against *Heaven*, to commit Robbery upon that *Diadem*, by daring encroachments upon the *Divine Prerogatives*, denying his *Omniscience*, *Omnipotence* and *Sovereign Dominion* over his *Creatures*: Dissatisfied with their own privat *Sphere* and *Stations*, the streams of their *Pride* and *Passion* have been vented, not only in darkning their own Understandings, but also to the offence of others, in their *Murmurings*, *Quarrellings* and *Reproaches* both of *Civil* and *Ecclesiastick* managements, when they are not according to their *Mind*: Refusing to hearken to the *Church* for resolution of their *Doubts* and *Scruples*, the soundest glosses and interpretations of *Scripture* (agreed unto by *Protestant Commentators* after diligent enquiry into the *Originals*, considering and compar-

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ing the various Readings, and one Text with another, and imploration of *Divine Light* and *Conduct*) are with them, but as the babbling of Children and Fools: The Harmony of *British, French, German and Dutch* Confessions, is with them a combination in *Error*, and these Confessions, Fields of *Hereticall and Blasphemous* Opinions: The *Acts of Nationall Generall Assemblies*, no stronger than *Cob-webs* to bind them to an *Orthodox Faith* or *Regular practise*, proudly ridiculing Ecclesiastick appointments, and eluding *Civil Sanctions*. So that dunning noise of *Humility* throughout the Books of *A. B.* wants not a strong tincture of *Pride*, which may sometimes consist in *Declamations* against it self, as *Plato* answered *Diogenes*, who when entering *Plato's Room* hung with *Tapestry, Conculco* (says he) *Platonis fastum & fastigium*, *ast* (replyes *Plato*) *cum majori fastu*. They would much better signalize their *Humility* in having mean and modest thoughts of their own *Wisdom*, and submit them to the reasonable Determination of Superiours.

3. After *Pride* follows *Prejudice* especially against the Office and Persons of *Ministers*. And indeed its one of the principall *Policies* of *Hell* and the *Devil*, for the security of his Interest and Kingdom in the World, to blacken the reputation of the *Ministry*, that being exposed as a parcell of *Disingenuous litle-self-seeking-Fellows*, every wicked *Foot* may have leave to trample upon them; and the *Shepherds*, thus put in a *Fool's Coat* or *Ass's Skin*, the *Wolf* may make an easie prey of the *Flock*; for should they live like *Angels*, or Preach like

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like Apostles, they shall but labour in vain, and spend their strength for nought, while their reputation is sunk with their Auditors. And such *Prejudice* against the Ministry hath possessed the *Bourignonists*, as not only to stretch their own invention for Calumnies, but to rake into the *Dunghills* either of false steps made by a few, who have born that Office, or of lying stories invented by Others: that some filth sticking upon them, their Names and Memories, the wicked World may account them as the Off-scourings of all things. *Calumniare audacter semper aliquid adhaerebit* was one of *Matchiavel's* main politicks.

A 4th. Character of *Bourignonism*, is *Uncharitableness*, discovered in her narrow Opinion of the sincerity and Godliness of all sorts of Professors, it being a received *Axiom* with Her, *There are now no true Christians in the World*. And her followers Charity is much of the same extent, who do imagine, and use upon all occasions to talk, that people are led by their Ministers in the ways of Error and Vice, that the Spirit of Christianity hath been for some time lost, untill it was almost miraculously retrived by her means, and that there is an utter neglect of peoples Souls by *Pastors*, their not instructing them in the great Duties of the *Love of GOD* and man, *Self-denyall*, *Mortification &c.* altho' such as are more frequent in attending *Ordinances*, and have better acquaintance with *Ministers*, can declare the Falschood of such an Alledgance from Experience. And thus their Spirits being sowred with the *Leaven of Uncharitableness*

charitableness, they withdraw themselves and Families from such, (supposed to be) unprofitable *Ordinances*.

A 5th and last Ingredient of *Bourignonism*, needfull at present to be adverted to, is *Novelty*, of an *Humor of Curiosity*, which hath a taking prevalency with many, especially the *Weak and Willfull*; for altho' besides some wild notions called her *Accessory Sentiments*, there appears nothing remarkably *New or Noticeable*, *Bourignonism* as such being only a complexure and revival of Old *Heresies* put in a New Dress, yet the *Weak and Unstable* are easily abused into an admiration and respect of what hath the varnish and pretence of Piety, tho' the *Power and Life* be wanting: but it is no more strange to see this *Woman* have such a following, than to see the Streets and high Ways crouded with an unthinking Mob who are running after an *Elephant* or some strange *Monster*.

Had that Partie applyed themselves to the study and perusall either of Sacred or Human Writings, with a single Eye to the Instruction of their Judgments and Reformation of their manners, and upon Reasonable Satisfaction given to their doubts and difficulties, desisted from all contentious *Questions and Debates*, they had discovered a more tender regard and care of their Souls, their Stock of Knowledge would have increased in a due use of the means, an agreeable Peace and Harmony would have cemented the Members of that Body whereof CHRIST is Head, and we should all have lived together, as *Brethren and Christians* in the

the bond of mutuall *Love and Affection*; but in stead of following these gentle Gospel measures, such a Spirit of *Contraverry and Contradiction*, of *Delusion and Division* hath possessed them, that nothing less would satisfie, than demolishing the very Foundations of that *Holy Religion* we have embraced, that *Protestantism* be accounted a *Novelty, Heresie, an Invention* of *Calvin* about an hundred Years ago, *Her Pastors* pals for *Deceivers*, and *Her Church Government* for an *Human Device*, which, were it once believed, would be the *Trophie* of *Rome*, and the *Pride and Joy* of *Atheists* and *Adversarys*, but matter of *Lamentation* to the *Well wishers* of *Zion*.

If it shall be *Objected* that some have been influenced to a remarkable *Change* of *Sobriety and Reformation* by the *Writings and Advices* of *A. B.* I shall only offer this brief *Reply*, that tho' it be not for us to limit the *Almighty Power* of *GOD*, who can work and bring about his own *Holy Ends* by very unlikely, yea, contrary means, who can bring *Light* out of *Darkness*, and cure the born *Blind* by a *plaster of Clay*; yet in the ordinary course of *Providence* no such *Event* can be expected; and with a like reason may the *Rancid Roots* of *Hemlock* or *Burdock*, be eaten for common food and bodily *Nourishment*, as the sincere *Milk* of the *Word*, or *Meat* for strong Men can be extracted and derived for their *Spiritual Nourishment* from the *Writings* of *A. B.* Moreover, had she thought fit to follow the *Method* in *Her Writings*, which she imagines *GOD* will

will take in the end of the World, for the punishment of the Wicked, by separating and gathering together the Venom, Poyson and other evil Qualities of the Creatures, to be matter of eternal Torments in Hell; when the Godly detecate from all such Impurity and noxious humors, shall be rendred purely and perfectly happy: So with Analogy to this Method, were the Tares of *Her* Writings separated from the Wheat, and what is found therein conducive to *Christian Edification*, distinguished from *Her Errours* and Unscriptural *Accessory Sentiments* and *Whimsies*; that refined part (which some will alledge may be comprized in less than a Volumn, Or as *Homer's Iliads* in a Nut shell) might be recommended as an usefull *Practicall Piece*; but *Her* yending rotten Nonsensicall Stuff, for, or together with sound and wholesom Wares, layes *Her* open to the imputation of *Falsehood*, *Deceit* and *Disimulation*, and being a dishonest Merchand.

The Vain glorious Strain and Tenor of *Her* Writings, the high claim She lays to immediat converse with GOD, and to such extraordinary discoveries of His Mind and Will, beyond what our Pious Ancestors or present Teachers ever knew, clearly evidences *Her* ambitious projects and designs, that the *Sheaves* of all other writings, Sermons or Pious Advices bow before *Her* Sheaff, that all the Trees of the Wood chase this bramble-Bush for their Queen and Umpire, and her language comes near that of *Abalom*, while he was about to steal the hearts of the People from his old

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old Father, O, says he, that I were made Judge in the Land, that every Man which hath any suit or cause might come unto me, and I would do him Justice. O says she, if *Christendome* were fill'd with a deep Prejudice and Abhorrence of all Means of Salvation hitherto in use, as Dangerous and Damnable, and would hearken to my Advices and Responses; (altho' as Dubious and Contradictory as those of *Delpho's*) that I were set up in the Chair of Verity, where *Solid Vertue*, the *Renovation of the Gospel Spirit*, and a thousand more such momentuous points should be taught as with a Voice from Heaven; (*tanquam ex tripode*) that all my Children would receive the instruction of such a wise Mother, and follow her Example; (tho' it be over Precipices and through dangerous Roads) It is storied somewhere, that a Woman converted a whole Indian Nation, but my Province is of a much larger extent; the whole hitherto darkned World is to receive the invaluable blessing of *Light and Counsel* from my Mouth and Pen. To this purpose *A. B.* Harrangues in Her own Praises, (†) and such Encomiums are bestowed upon Her by the *Dr.*

That the Writings and Tenets of *A. B.* have fallen under the lash of my Pen, is not because a *Fierie Contention* is my Element, or that I love to make a noise or publick appearance, or had any other sinister or by-end in my view; no, I was acted by higher Principles and Motives.

I understood some in whom I plead a special interest, were in hazard of Seduction, who were

(†) see *Warn. against Quak.* p. 75. 76. *Pref. R. G. S.* p. 1.
pleased

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pleased not only to speak favourably, and to the advantage of these Books; but also to recommend them to my perusal, and desired my more mature and impartial thoughts about them.

I found some persons of *Quality* deeply tinctured, whose *Influence* and *Example* is often too prevalent with persons of meaner *Fortunes* and *Capacities*.

I found the *Quakers* had endeavoured their vindication in print from *Her Advertisement*; but if to any good purpose let others judge.

I had reason to apprehend that *Dr. George Gardin*, supported by his interest in severall of the greatest *Families* in the *North*, admired as an *Oracle* of Learning and Piety by all the Neighbourhood, having the conveniencies of Retirement, leisure and books at home, and a fixed correspondence abroad, by whom he has easy access to the Press, after he had translated and published severall of *A. B.* Books, would not readily give over, untill he had cloathed the rest of *Her* twenty *Treatises* in an *English Garb*; and possibly thereafter *Poirets* *oeconomie*, wherein the same design is carried on, which to me seems of more dangerous *Consequence* to the *Protestant Interest*, than all the juggling tricks of *Trafficking* *Isuits*, or an *Invasion* by a forreign *Enemy*. For although the danger was not so perceptible at first, it being reasonably supposed that this *Innovation*, like other things of that *Nature*, would be only of a *Mushrooms* duration, and being despised would dwindle into nothing,

Spreta

Spreta evanescent; but in stead of decaying, this pernicious *Sect* is increasing in *Strength* and numbers of *notaries*, and its *Opinions* are always taking deeper *Root*, which like *Hemlock* will quickly overspread the whole *Garden*, if not carefully eradicated. Why our *Worthy Patriots*, or great *Lights* of our *Church* are silent in this *Conjuncture*, I know not, but sure, it deserves their most serious consideration.

As for this *Essay*, I am not *Ignorant* or *Insensible* of its obvious *Imperfections*, it being rather needfull than usefull, like a drop of water to quench a terrible conflagration; however such as it is, it comes abroad, humbly recommended to the *Divine Blessing*, and the perusal of the *Impartial* and *Intelligent*.

And because this project of *Bourignonism* looks wondrous, like one of the deep politticks of the *Popes Conclave*, hatched on purpose to shake & divide *Protestants* from a cordial and stedfast adherence to the *Truth*, I have in the Introduction ascended to the *Fountain - Head* and *Spring* of the most considerable *Divisions* in *Christendome*, and given a brief historical account of the *Balsamick* cement applyed to the *Church's* wounds in the *Primitive* times, what were the *Principall* occasions of *Discord* and *Shism* between the *Eastern* and *Western Churches*, and the (†) Introduction of *Mahometanism* in the *East*, with the gradual *Rise* and *Fall* of the *Papal Power*, & a short draught as in *Miniature* of the *Popish Religion*, taken from the *authentick Records*

(†) because of *A. Bs.* making a *Mahumetan Paradise*.
and

and *Cannons* of the *Councill* of *Trent*, and with it the *Protestant Religion* is compared. Afterwards I presume to characterize the *Dr.* and have not been far from anatomizing my *Lady*, which with the proposal of a few modest *Questions*, compleats the introductory part. I next proceed to the *Body* of the *Essay*, wherein I have entered into the Detail of sundry gross *Errours* mantain'd by *A. B.* and the Defender of *Her Faith D. G. G.* And endeavoured to demolish the high towers of *Their Imaginations*, which especially in *His* preface to the renovation of the *Gospel Spirit*, like the *Babylonian Tower* threatens *Heaven*, and no wonder than the first sight thereof strick such terrour to us below.

Here the *Dr.* has undertaken a *Giganticke Attempt* worthy of *Himself*; for as the proverb is, *Aquila non capat muscas*, so this mighty *Champion* disdaining the triviall matters of *Church Government*, *Rites* and *Ceremonies*, which use to be agitated among *Protestants*, *pro & con*, *Salvo fidei vinculo*, as below *His* notice; He singles out the principall *Pillars* upon which the whole *Fabrick* of *Religion* leans, that *Sampson* like He may pull them down, tho' He *Himself* be crushed in the Ruins: The *Amputation* of the lesser *Sprigs* and *Excrecensies* will not serve *His* turn, but He must lay the *Ax* to the *Root* of the *Tree*, that all may be felled and fall together.

Here the *Dr.* appears in *His* own *Colours*!

are

Are all *Popish Tenets* Canonically with Him, that He can find no fault, nor ground of quarrell with them? Are the *Quakers* and He one in every point, so as they need not fear a *By-blow* from the vibration of His mighty Arm? Are all other *Sects* and *Parties* in *Christendome* become the *Dr's. Dearest Darlings*, that He cannot find in His heart to utter with His tongue, any offensive *Word* of *Rebuke* or *Censure* against them or their *Errors*? Nothing found in them blame worthy? No surely! None of these are accounted the *Dr's. Adversaries*, He stands up in their defence as their *Head* and *Patron*, covers them with His *Shield*, that they cannot be wounded but through His *Body*.

The *Dr's.* only eye-sore is the *Westminster Confession of Faith* and *Catechisms*, this is the white all His darts are levell'd at. *Hinc illa Lachrima!* Hence are these *Satyrical Invectives*, loud clamours and complaints, that unless he be possessed with a *Lying Spirit*, that *Confession* and *Catechism* is rather the *Spawn* of *Asmodai* and such like *Infernal Fiends*, than the *Composure* of *Human Creatures*; if horrible *Blasphemy*, *Malice* and *Wickedness*, exceeding that of *Devils* or the worst of *Men* can make it so, for such are his amiable *Epithets* of that *Catechism* and *Doctrine*. Sure then the *Dr.* has murdered the reputation of that once famous *Confession*, and sunk it and all its *Vouchers* in the *Stygian Lake*; for who will take part with the *Devil*, and dare to exceed him in *Malice* and *Wickedness*? Who will undertake the defence

defence of that Book, that deserves not only to be condemned to the Fire here, and to be burnt by the Hands of the *Hang-man*, but were it possible, ought to be thrown down to the *Sulphureous Flames below*. But behold! (*si credere fas sit*) who would have thought it, notwithstanding all the *Dr's* black and bloody aspersions and foul misrepresentations, the Credit of that Book stands intire, the Contents thereof are purer than the *Sun*, and more stable than the foundations of the Earth; and when the choaking stink of the *Dr's* Books and Apologies shall be had in abomination by the *Wise* and *Good*, this Book shall be as precious Ointment in their Nostrills.

The *Dr's* disingenuity further appears in his clos arguings for one side, without dropping one word in favours of the other, or intimating in the least what may be said for it, and we use to say, It is a bad cause that cannot admit the least shadow of Apology or Excuse. The *Dr.* cannot be ignorant at least of the common *Pleas* for *Protestants*, and why he should lay his *Thumb* upon them, and cover them with silence, rather than the *Assertions* or *Arguments* of *Adversaries*, must proceed from nothing else than a *dishonest design*: And even, the *Arguments* he offers are but threed-bare, having been often canvassed in *Protestant Schools*, and their strength enervate; yet he has put a new Face upon old Stuff, and with his smooth Tongue licked it into a taking *English dress*, set off with all the advantages of his *Learning*, *Eloquence*, and *Citation of Authors*, of whom

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whom, some are of no better Principles than himself.

It is moreover observable in Order to compleat the *Dr's Character*, that *He* not only takes part with all *Adversaries* of the *Reformation*, and fights with their *Weapons*, but he even goes a greater length, mounts higher, and runs to greater extremes, than many of them do, and is *Dogmatical* and *Peremptorie* in sundrie abstruse and dubious Points, wherein they themselves are not agreed, e. g. he follows *Durandus* and the looser sort of *Jesuits*, against the *Jansenists*, *Dominicans* and more moderat *Papists*, in the matter of *Predestination* and *Free will*. Again, as to a possibility of sinless perfection in this *Life*, he joins with the *Quakers*, and is more rigid than many *Papists*, who assert a possibility of Freedom from *Mortall sins* only, but not from *Venial sins* or *Common infirmities*. *Bellarmino* himself takes not so wide steps; for he after long reasoning for the Merit of *Good Works*, and against the imputation of *CHRIST's Righteousness*, concludes upon the whole, *It is more safe after all to trust in CHRIST's RIGHTEOUNESS*, especially at the hour of *Death*, than in the Merit of inherent *Righteousness* or *good works*; but saith the *Dr.* in this Preface, To assert, that *GOD* pardons sinners and accepts their persons as *Righteous*, not for any thing done by them, but for the *Righteousness* of *CHRIST* imputed to them, and received by Faith alone, is a fearfull Notion of *Justification*, capable to damn Souls eternally, instead of saving them. Where then

then are the *Drs.* pretendedly peculiar Talents of Calmness of Temper, Meekness, forbearance, Peaceableness, his desire of lessening differences, and cementing Breaches, with moderation, and charity, and mutual toleration? The *Dr.* can no longer put on a *Protestant Face*; unless such as *Joab* had to *Amasa*; who, with a smile and flattering Complement, smites him under the fifth Rib; or the *Dr's* Voice may be smooth as *Jacob's*, but sure his Hands are rough like *Esau's*, which he would have embriued in the *Life Blood* of the *Reformation*. It is pity, he should be found in the *Enemies Camp*, like another *Hector*, undertaking the defence of a bad cause and opinions disclaimed by all *Reformed Churches* as groundless; hereticall and blasphemous: that he, who, as *Nicodemus*, has been a Teacher in *Israel*, should himself want to be taught in the very Fundamentals of Christianity: That he, whose Knowledge in things Natural has recommended him to be a Member of the most Honourable Society, should discover so much Ignorance in things Divine and Supernaturall, as yet to be in the lower Classis: that his acute Wit, Parts, Reading and Acquaintance with Fathers and Authors of severall sorts. *Male* and *Female*, his skill in Human Literature, and all his Talents Naturall or Acquired, should amount to no greater value than to accomplish and capacitate him the more to impugn, darken or deny the Truth: That he who is of a piercing Judgment in resolving Philosophicall Phenomena and Notions, and whose conduct in Civil

Civil or æconomick mannagements is possibly regular enough, should yet be still a stranger to the Will and Mind of GOD revealed by his Spirit in the Word: that such a mighty Goliath, armed Cap---a---pe with the Furniture and all the embellishments of *Rome and Greece*, should be struck, and (it's hop'd) foiled by one of the meanest Tyrones in the School of Learning, that his Head should be cut off, and his weakness discover'd by such an unequal Match.

Being wearied of the *Dr's Society*, I leave him for a time, and return to the design in hand. I presume no Body will question the ability of the *Author*, or any other Person of common understanding, to expose the ridiculous *Non sence* of a great many *Positions of A. B.* particularly *Her* (so called) *Accessorie Sentiments*. A bare Relation of matter of Fact, as the *Crytaline body of Adam*, the *Bicorporeity* or *Peccability* of our *Blessed LORD*, the state of *Infants* in this World, or *Posthumous Generation* in the *World to come*, is the best method of Confutation, (*recitare enim refutasse est*) and affords a large Field of Matter both for *Jest* and *Earnest*, as the humour of the Reader is. What is here offered is owing purely to the great *Principle of Nature*, *Self-preservation* or *Self-defence*, being in Vindication of *Aspersed Truth*, a Refutation of gross *Errors*. *Rectum est Index sui & obliqui*; for perceiving our dearest *Spiritual Concerns* upon the brink of ruin, the *Vitals of Religion* struck at by an inhuman hand; I judg'd my self concerned in Duty and

and Conscience, to endeavour the repelling of the blow. And me thought further that a confused Jargon of *Paradoxes*, *Contradictions* and *Lies* were represented to my view in an odd and horrid Spectacle. The *Athenian* Project of advancing *Two thousand Paradoxes* to amuse and divert the *Age* may now cease; for *Paradoxes* are now come in fashion. I have seen what our *Fore-Fathers* never dream'd of, and yet it is what every Body may see, who has but half an Eye, as well as I. I have been witness to a stranger *Metamorphosis* than *Ovid's*, to rarer Inventions than the *Quadrature of the Circle*, the *Philosopher's Stone*, or a *perpetuum mobile*. I have seen an *Illiterate Woman* act the part of a *Professor of Divinity*, and a *Learned Doctor* sit at Her Feet as a *Scholar* for Instruction. I have seen the Reconciliation of downright *Contradictions*, the *Roman* (†) *Church* declar'd to be the *Whore* and *Mother* of *Harlots* mentioned in the *Revelation*, and a hearty agreement with Her pressed as a *Necessary Duty*. I have seen *Cattles* built in the Air of a heap of *ungrounded unscripturall Accessory Sentiments*. I have seen exalted *Pride* passing for *Humility*, *Water-drinking* practis'd by *Flesh-Eaters*, *Contempt* of the *World* cryed up by *Covetous Worldlings*, *Protestants* turn *Papists* (at least admire as *Non-such Writings*, wherein *Popery* is both commended and recommended) and yet continue *Protestants* still. I have seen worse than *Egyptian darkness* in the

(†) *Light W.* part 2. p. 102. part 3. *L.W. Preface* p. 2.
Light

Light of the World: (†) I have seen gross Ignorance and Error in an Academy of Learned Divines, the Renovation of the Gospell Spirit become the Depravation of Gospell Truth and Purity: Solid Vertue lighter than Vanity; a hearty Syncretism and Harmony with Quakers in a virulent Adversisement against them. I have seen an Apology that wanted much for an Apology. And in sober sadness, I have seen the bleeding wounds of our dear Mother the Church and Spouse of CHRIST, inflicted by the Hand of an illegitimate Son, (if ever She had any such) crying aloud for Resentment and Vengeance: I have seen Heathenism brought within the Verge of Salvation, and Christianity depreciat as a thing of nought: I have seen the Church's displayed Banner against Error and Vice, the Confession of Faith and Catechism, Her Standard of Doctrine and Practise, taken by uncircumcised Philistines, and hung up as a Trophie of Victory in the Temple of Dagon. I have seen new Assaults made upon Heaven by proud Titans; The Divine Attributes like the Stars of Heaven pulled down or darkned with Vapours (if not of the bottomless Pit, yet) of fantastick Brains: I have seen the Chief Corner Stone of the Spiritual Building the Holy JESUS rejected again by the Builders from being the proper Object of Faith: I have seen such a confused mixture and jumbling of Faith and Works, as was of Old maintain'd by the Dogs of the Concision, or like

(†) *Names of Her Books.*

Ovid's

Ovid's Primitive Mass, where were Molliæ cum duris sine pondere habentia pondus.

I have seen the white Robs of *Christ's Righteousness*, the only Covering of poor Sinners torn from their Souls and their shamefull Deformities and Nakedness discovered. I have seen the *Wings of Sinless Perfections* and *Meritorious Righteousness*, (more brittle than those of *Icarus*) spread out to mount above the Sun and Clouds. I have seen *Protestant Systems of Divinity*, these once formidable Pieces of the *Church's Artillery* nail'd and rendred unserviceable. I have seen *Truth* branded with the odious name of *Blasphemy*, and *Blasphemy* applauded for *Truth*. I have seen a *Luke* warm indifferencie in matters of Religion introduc'd, and all *Zeal* and fervency of Spirit cool'd and melting away as the dew in the Morning. Who then can refrain from Tears? *Quis temperet à lachrymis?* Or stand aloof as an unconcerned Spectator, like *Gallio* caring for none of those things, whose Heart is not harder than an *Adamant*, or have not Eyes dryer than their Bones. Such a Tragickall Spectacle may awaken the thoughts even of the *Lethargick*, and stretch out the hands and Pens of the almost *Paralytick*, and make the Lame Man run for a Weapon, to fight in defence of the Common Cause.

It must be confels'd, there is a vast disproportion of Human strength and furniture between the *Dr.* and the Author of this *Essay*, who is but *Nanus ad Gigantem*, like a *Pismire* in comparison of an *Elephant*; yet in confidence of the
goodness

goodness of his Cause, the sincerity of his *Intentions*, and relying upon his invisible assistance, who made *Moses* stammering Tongue speak Terror to proud *Pharaoh*, and directed the hand of the young stripling *David* to wound the Head of the great *Goliath*, he strengthens himself in the LORD, takes courage and makes no doubt but it will appear at last that it is nothing with GOD to save with many or with few, by weak Means or by strong, *For if GOD be with us who can be against us.*

I am apt to doubt, offence will be taken by many, and even some of my own nearest concerns, that no greater Respect and Deference is here pay'd to a person of the *Drs.* Worth and Character, who is suppos'd to be a known Pattern of *Piety* and *Temperance*, and deserves so well of the *Learn'd World*; All I shall offer in my own Vindication is, that what ever Just esteem or deference his Character may challenge, yet I am under deep Impressions (and I wish He may be so likeways) to believe, and I beg leave to say it, that He has acted a very bad part in his strenuous appearance against the *Protestant Interest*, *Westminster Confession* and *Catechism*, and the *Reverend Assembly of Divines*, the Compilers thereof, whose Reputation he has not spar'd, but loaded them with bader Epithets than I have represented him by: And tho' we must not return Railing for Railing, Personall Reflexions rather diminish than add unto the Merits of any Cause, yet *Truth* must prevail, and We are bound to

to publish it when requir'd; *Amicus Plato, amicus Aristoteles, sed magis Amica veritas*; the better the Character is, the more scandalous is the mistake: The best ought to have their faults told them, and they'll account a faithfull Reproof as an excellent Ointment that will not break their Head. I do not question his Qualifications and Ability to have promoted the Interest of Religion, and would to GOD he had propos'd some Practicable (tho' new and unheardof) Overtures and Methods for advancement of true Piety and Reformation of Manners, which this degenerate Age so much wants for, He had then been the Delight of the Eyes of the truly Sober and Serious, and a blessed Instrument of good in the Hands of his Great Master; but for him to set himself up as the Head of a *Partie*, and then retire unto a Corner of the Countrey, where he is flock'd unto from all Parts of the Kingdom, and there to Erect a sort of a mixed *Mungrel Monasterial-Nunery*, whence with large commendations he disperses the Books of *A. B.* in which there are sundry things so hard to digest, that I am convinc'd, he does not in Conscience approve of, what ever he pretends; and thus to introduce an alteration and change of Religion, as if Religion were a System of Philosophy, and there were no more danger in passing from being a *Presbyterian* to a *Bourignonist*, than from the *Platonick* to the *Peripatetick*, and thence to the *Epicurean* or *Cartesian* Sects by these means he may get a Name, raise his

Fame.

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Fame (and so did *Eratoſthenes*) and following,
but this is not the way of being approven of
GOD, or of obtaining Peace in a dying hour.

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INTRODUCTION

As the whole *Morall Law* is summarily comprehended in the two great Duties of the *Love of GOD* and our *Neighbour*, so, the great design of the *Gospel* is to reconcile *GOD* and *Man* together, and one *Man* with another. And hence *Revealed Religion* recommending the

respective Duties of *Superiours*, *Equals*, or *Inferiours*,
 and both in its Name and Nature uniting them
 not only by a Common Profession, but by the yet
 stronger bonds of *Concord* and *Affection*, is the strong-
 est support of *Thrones* and *Dignities*, and the
 most impregnable fence and preservative of *Peoples*
Liberties from all Tyrannicall usurpation and
 encroachments, without which this habitable
 World would become a *Babel* of Confusions, or
 a vast howling Wilderness, fitted only for Beasts of
 Prey. While the *Precepts* and *Example* of the
 Author of this *Holy Religion* had a Practicall
 influence upon the Hearts and Lives of Christians,
 they had fervent *Charity* amongst themselves, ac-
 comodating their Differences about Religious
 Matters, either by a mutuall Forbearance and
 Toleration, the Strong bearing with the Infirmi-
 ties of the Weak, some being *Men* and others
Babes in Knowledge; or else by a ratioll and
 well grounded submission to the Judgment of
 the *Church* in Matters of greater moment and
 difficulty, when their own discrete judgement
 could not clearly discern *Truth* from *Error*, or
Virtue from *Vice*; the *Pastors* and *Governours* of
 the *Church* being always acknowledged to be the
 most competent Arbitrators of such Differences;
 who after diligent search into the meaning of the
Holy Scriptures, and imploring the *Spirit's* promised
 guidance of them into all *Truth*, did, either by
 Personal information in their ordinarie Capacities,
 or else Judicallie in *Synodicall Meetings*, declare
 and determine what might be the Will and
 Mind

Mind of GOD in such contraverted Points, their determination was received and rested in, as a satisfying *Resolution*, founded upon the *Word of GOD*: by which *Healing Medicines*, *Lentives* rather than *Corrosives*, the bleeding wounds of the *Church* were bound up: and while the severall Members of the *Mysticall Body of CHRIST* contributed to the good of the whole, and followed after these things that make for Peace in all friendly Offices of Advice and Assistance, especially, when under *Persecution* and *Sufferings*, *Heathen beholders* were so filled with Admiration, that it became a Proverbiall expression, *Behold how Christians love one another!*

But after that happy Period, Matters have run in a quite contrary Channel. The Radiant beauty of the *Church's* Infant state hath been wofully defaced with the Deformities of Her wrinkled *Old Age*, and Her white Liverys of Peace and Purity stained and deeply Dyed in *Bloody Colours*. Instead of the truly Primitive *Virtues* of *Simplicity* and *Charity*, these Hellish Vices of *Pride*, *Envy* and *Ambition*, *Self-will*, *Hatred* and *Contempt* have usurped the place, *The Love of many is waxed cold*, and every Man is an *Ishmael* to his Neighbour, *With his Hand against every Man, and every Mans Hands against him*, which makes Christians look rather like the antient *Lapythæ* and *Centaur*s, or the progeny of *Cadmus* (who are said to be no sooner formed than armed) than like the Disciples of the *Meek and Peaceable IESUS*, and their Religion, the *Art of War*, or the Dictats
of

of *Mars* and *Bellona*. These Seeds of *Discord* were very early sown both in the *Eastern* and *Western* parts of *Christendome*, which at last broke forth in an open Rupture betwixt them; for, after every petty *Difference* of Opinion had created an irreconcilable *Difference* and alienation of Affections, and had produced Scholastick inquiries and Debates, and Virulent Contests (if not *De lana caprina*) *de barbis sacerdotum*, *de pane Azymo*, *de Jejunio Quadragesimali & Sabbathi*, and such like Niceties, which neither concern Religion in its substance or shadow; then ensued the most barbarous *Tragedies*, acted in *Treasons*, *Rebellions*, *Persecutions* and *Excommunications*, that *Christendome* is long since become a *Theater* of *Malice*, or a *Field* of *Blood*.

Of all these *Bout-seus* and *Incendiaries*, the Bishops of *Rome* led the Van; for besides their sacrilegious encroachments upon every one of *CHRIST JESUS* His *Mediatory Offices*, and the *Rights* of *Christian Princes and People*, dissolving their mutual bonds of *Protection* and *Allegiance*, their treating *Neighbouring Independent Churches* with a like rigidity, who refused to acknowledge and submit unto their unsupportable *Tyranny* and *Usurpations*, for according to their Claim to an universal *Monarchy* or *Supremacy*, the whole *World* is their *Dioces*, and all *Mankind* must be under their inspection.

Hence did arise sundrie breaches between the *Greek* and *Roman Churches*, particularly anent the precise time of the celebration of *Easter*, the

Greeks

Greeks pleading for the *Fourteenth* day of the *Moon*, which immediatly followed the *Vernal-Equinox*, whether it were the *Christian Sabbath* or not; The *Romans* on the contrary restricting it to the *Sabbath Day* allenarly; *Victor* then Bishop of *Rome*, in a Vindictive Humor, by his Decrees and Letters, pronounces the whole *Asiatic Churches* excommunicated from the Body of *CHRIST*, and Brotherly fellowship *αποκοινωνίας* according to *Eusebius lib. 5*. Again, when *Cyprian*, *Firmilian*, and others in the *East* and *South*, maintained *Rebaptization* of such as had been Baptized by *Hereticks*, or had fallen in a time of Persecution, *Stephan*, then Bishop of *Rome*, renews the old War with *Carthage*, for no less Censure is threatned than the Excommunication of *Cyprian* and all his adherents.

Again a new *Contention* arises in the twelfth Age, to which of the *Churches* the newly converted *Bulgarians* did belong, but they having experienced the *Romish Treachery*, declare for the *Greeks*; and when in the same age, *Michael Bardus* the *Constantinopolitan Emperor* had legally deprived *Ignatius* their *Patriarch*, and placed in his room *Photius* a Person of greater *Worth* and *Integrity*, *Nicolaus*, then Bishop of *Rome*, expresses his heavy displeasure with the *Emperor's* procedure, and sends *Ambassadors* to *Constantinople*, requiring the reinstalment of *Ignatius* to his *Patriarchal Dignity*; but the *Grecians*, in open *Councill* called in face of the *Ambassadors*, confirm the deposition of *Ignatius*, whereof

Nicolaus

Nicolaus having advertisement, he rescinds the acts of that council, and he, with his Successor *Adrian*, at last prevailed to call a new Council, by whose Acts and orders *Photius* was removed, and *Ignatius* restored. But afterwards *Basilus Macedo*, perceiving the growing Ambition of *Rome*, restored *Photius*.

These and such like Encroachments, gave rise to that fatal, and to this day never repaired the Breach and Schism between the Eastern and Western Churches, each pleading a Right of Primacy, but the latter to an illimited Superiority.

Soon thereafter the Candlestick was in a great measure removed from the East. For *Mahomet* having perceived their wofull divisions into several Sects of *Athanasians* and *Arrians*, *Homousians* and *Homoiousians*, *Eutichians* and *Nestorians*, with their severall subdivisions, had easie access to make a prey of these scattered troupes, and under a pretence of quenching this combustion about *Creeeds* and *Opinions*, and reconciling differences out of both Religions, Jewish and Christian, he hatched the oddest *Farrago* and mixture of wild, confused, and contradictory *Notions* that ever the world saw; and suiting his *Precepts* and *Promises* to the gratification of *Sense* and corrupt *Nature*, he got himself the Reputation of a great Prophet, tho' he really was the most *Notorious Liar*, *Cheat* and *Impostor*, that ever sprang from the *Father* of *Lyes*. His Countrey-men the wild *Arabians* were his first Abettors, who afterwards by

by open *Violence*, *Force* or *Fraud*, imposed his Doctrine upon others, which they did the more easily, because, then, many knew not what to believe, nor what was the most *Orthodox* Opinion among *Christians*, to which they ought to adhere: and besides, the promises of all manner of *Sensuall* Pleasures to be enjoyed both here (†) and hereafter, are very taking with the corrupt *Affections* and *Inclinations* of Men, especially of such as had been formerly habituated to Acts of *Sensuality*, *Perfidy* and *Cruelty*: So that, as *Historians* Observe, by breaking the Bonds of *Christianity* and *Ecclesiastick* Discipline, they contributed not a little to their own Ruin, and Acted against true Policy

While the *Eastern Church* was thus laid in Ruins, the *Papal Power* in the *West* did Swell to a prodigious Height and Bulk by these concurring Circumstances. Some of the first *Bishops* of *Rome* having been honoured for their apparent *Sanctity* and Adherence to the *Truth*, as *Iulius* and *Grogory* the First, especially for their sheltering *Athanasius*, *Marcellus*, &c: when banished the *East* by the *Arrian* Power and Persecution; their Successors tho' Inferiour in *Truth* and *Virtue*, yet have far exceeded them in *Pride* and *Ambition*, being Seated in the Imperiall City, and, as it was called, the *Apostolick See*, whereby they obtained some Degree of *Primacy* and *Preference*,

(†) As doth A. B. in pleading for Generation and Procreation in Heaven.

(†) and

(a) and afterwards enriched with many gratuitous Privileges, Immunities and Donations of sundry Christian Princes, particularly Charlemain after his subversion of the Kingdom of the Longobards in Italy, the superstitious Respect payed them by the Goths and Vandals, who upon their Conversion to Christianity, Imagined, they could no better evidence their Sincerity and Love to Religion, than by honouring the supposed Vice-gerunt of its Author: by which and such like steps they have mounted to the top of all Earthly Grandeur and Power, which being authorized by a pretended Right from Heaven, they have become the Wonder and Terror of the World, not only thundering their *Bruta fulmina* of Excommunications against Princes and people, with the spoils of whom they had feathered their Nests, But forgetting the right use of Peter's Keys, they next try the mettall of his Sword, making and maintaining open War with sundry German Emperors, and inhumanely treating such of them as fell into their Hands and Power: (b) which occasioned that long continued bloody Rupture between the Guelphs and Gibellines in Italy; But at last these Roman Prelats were taught better

(a) See Dr. Barrow of the Pop's Supremacy.

(b) Instanced in Pope Alexander the Third, who made the Emperor Frederick wait Admittance at his gate, and then set his Foot upon his Neck, Alledging for his Warrant that Text, *Supra Aspidem & Leonem conculees.*

manners,

manners, being reduced by the Brave Othoes to somewhat more equitable terms of Duty and Submission.

After such manifest violation of all Civil Rights, their next attempt is against Heaven. A power is acclaimed by this Man of Sin (who is called by flattering Parasites (a) Our Lord God the Pope) to grant (b) Indulgences for Sin; (c) to violat the common Faith of Mankind to supposed Hereticks; (d) to dispense with positive Gospell Institutions; To institute new sorts of Church Offices and Officers; to make Virtue pass for Vice, or Vice for Virtue; and in fine to coyn new Articles of Faith to be be-

(a) Bellarmine (b) The scandalous selling of Indulgences, by Tecelius and others gave the first rise to the Reformation. (c) Decretum Conc. Const. fides non servanda Hereticis, instanced in the burning of Iohn Hufs, after promise given of safe conduct.

Further instanced in the Emperour Henry the Fourth his being Excommunicated, deposed and brought to misery, by means of Gregory the Seventh. As also his Son Henry the Fifth, by Honorius the Second.

(d) Decretum Concilii Constantinensis Sess. 13 An. 1415. Quod licet CHRISTUS post Cœnum instituerit, & suis Discipulis administraverit sub utraque specie Panis & Vini, hoc venerabile Sacramentum, & licet in primitiva Ecclesia hujusmodi Sacramentum reciperetur à fidelibus sub utraque specie, tamen hoc, non obstante, decernit Synodus diversam consuetudinem habendam pro lege.

lieved under pain of Damnation, *Anathema esto*. Witness that goodly structure of Fundamentals reared up in the Council of Trent, (a) of which these are a few Canons: *Unwritten Traditions* are to be received with the same degree of Reverence and Love, as the *Holy Scripture* or *written Word*. *Justification* cannot be attained by Faith in *CHRIST*, but by inherent Righteousness the merit of good

(a) Conc. Trident. Sess. quarta *Decretum primum*. *Traditiones pari pietatis affectu, cum Libris scriptis sunt suscipiendæ & venerandæ*. Sess. 6 Can. 9. *Si quis dixerit Sacramenta plura aut pauciora quam septem, Anathema esto*. Sess. 13 Can. 8. *Si quis dixerit sola fide Justificari, Anath. esto*. Sess. 6. Can. 9. *Iustitia inherens est causa formalis Justificationis nostræ*. Sess. 7. *Si quis negaverit in sanctissimo Eucharistiæ Sacramento contineri realiter, verè, & substantialiter Corpus & Sanguinem una cum anima & Divinitate Domini nostri JESU CHRISTI, sed dixerit tantummodo esse, ut in signo & figura vel virtute, Anath. esto*. Sess. 13. Can. 5. *Nullus dubitandi locus relinquitur quin omnes CHRISTI fideles patriæ cultum qui Vero DEO debetur huius sanctissimo Sacramento exhibiant*. Sess 17. Can. 1. *Si quis negat missæ sacrificium esse propitiatorium quod pro vivis & defunctis, pro peccatis, pœnis, satisfactionibus*. Can. 8. *Si quis dixerit, Missas in quibus sacerdos solus Sacramentaliter communicat illicitas, Anath. esto*. Can. 9. *Si quis dixerit lingua tantum vulgari Missam celebrari debere, Anath. esto*. Sess. 25. *Sanctorum Reliquiis Imaginibus &c.*

Works. There are precisely neither more nor less than seven Sacraments. The Body and Blood of CHRIST together with His Soul and Divinity is truly, really, and substantially in the Sacrament of the LORD's Supper. The highest degree of Worship due unto GOD alone, is to be given to this Sacrament. In the Mass or Sacrament is offered to GOD a true and proper Sacrifice, and therein CHRIST is given not only to be eaten by us, but to be offered for us, and it is propitiatory for the sins of the Dead and Living. It is lawful for the Priest alone to partake of the Sacrament. The Mass ought to be performed in an unknown Tongue. The Bones and Reliques of Saints are to be worshiped, Images of CHRIST, the Virgin Mary, and other Saints are to be retained in Churches, and due Honour and Worship payed them.

These are a few of the Popish Tenets, established in the Council of Trent, by way of hint and specimen, *Ut ex angue Leonem*; when it pleased GOD to visit and Redeem his People from a long dark Night of Ignorance and Superstition, defection from the Truth, and universal depravation of Manners, by raising up Luther and Calvin (not to mention others, who before them stood up for the Truth) and other Glorious Lights of Reformation, Divines, Philosophers, Lawyers, blessed with rich measures of Gifts and Graces, and profoundly skilled in the knowledge of Sacred and human Learning, who, out of Zeal for GOD and his Church, made a bold appearance for depressed Truth and Piety, and by the Divine Blessing perswaded sundry Nations

tions drunk with the Cup of the *Harlot's abominations*, to come out of her, lest they should be made *partakers of her Plagues*.

This *Reformation* thus begun and advanced, not only without the assistance, but against the combination of Human Power and Policie, and like an impetuous River, or burdensom stone, bearing down all opposition, comes near unto and may be properly compared with the first miraculous planting and propagating the Gospell throughout the whole World. For such was the exemplary Piety, Prudence, deep Judgment, and wise conduct of these Instruments of *Reformation*, and the Truths, delivered by them, were accompanied with such convincing power and evidence, that their Adversaries and Slanderers, particularly *Bolsecus* that malevolent Calumniator of *Calvin* have been covered with shame and confusion, and now their Names and Memories are of a shining Lustre and precious esteem with all sound *Protestants*.

As for the *Protestant Doctrine* contained in *Confessions of Faith* and *Catechisms*, there needs no Apology, it speaks for it self: No unscriptural or unwarrantable Opinions are therein asserted: No implicate Faith is required, or to believe only as the Church believes: No bonds of restriction are laid upon ignorant or Common People to keep them from Reading or knowing the Scriptures in their own Mother Tongue: No part of

Divine Worship or Service is performed in an unknown Tongue: No Forbidden or Will-Worship offerings are presented: No corrupt and uncertain Traditions are prescribed for the Rule of Faith or Practice: Nothing of *Superstition* or foolish pageantry is authorized: Nothing allowed, but what has Foundation in GOD's Word.

The tribute of *Adoration* and *Invocation* is ascribed to the only true GOD, as his peculiar prerogative, without sharing his Glory with Angels and Saints departed: We are taught by the Precepts of this Holy Religion, to look to JESUS CHRIST by Faith, as the only Mediatour between GOD and Man, and to beware of placing our Confidence either in our own or anothers Righteousness: A carefull observance of the appointed Means of Grace, Word, Prayer and Sacraments, is strictly and peremptorily enjoined: The Practice of Piety and Virtue, of Faith and good Manners consisting not in *Whippings*, *Pilgrimage* and *Penance*, but in the accurate observance of the weightier matters of the Law is also recommended, with a thousand more such Doctrinal and Practical Tenets are in *Protestant Confessions*, declaring, what is needfull to be known of GOD and his Will; of his Son CHRIST JESUS, and the way of Redemption by Him; of the way to Heaven, it's blest and happiness, and how to escape Hell and Eternall damnation; and all this in agreement with sound Reason and Revealed Religion.

In the belief of this *Protestant Faith* and in her
Communion,

Communion, many shining Lights and eminent Saints have lived, in full quietness and Peace of Conscience, and dyed with unquestionable assurance of pardon of Sin through CHRIST, and refreshing discoveries of GOD's Love to their Souls. In defence of this holy Religion, the Pens of the Learned have been successfully employed for near two Centuries of Years; for a firm adherence to this Profession, the blood of the Saints has been shed, *Who have not loved their Lives unto Death*: Persecutions, Massacres, Banishments into strange Countreys have been patiently undergone; Life, Libertie, and all that is dear in a VWorld, abandoned and lost, the best and wisest of Saints have accounted it their Honour to suffer *Martyrdom*, and seal these Truths with their dearest Blood, not fearing the wrath of Kings, or direst mischiefs Rome or Hell could invent or inflict. They were under deep convictions of Spirit that they could not forgoe their Religion, without losing their Souls, and Title to Heaven.

It might therefore upon good grounds have been expected, that all *Innovations* or curious Enquiries amongst *Protestants* should long since have ceased, and such as have been blessed with a *Protestant Education*, and yet do attempt a Change of Religion, have itching Ears, and roving Fancies, pretending to have found out a surer and more compendious way to Heaven, deserve the highest Censure and must be called by some strange and odious Names.

But

But ah and alace (*Horresco referens*) it is the infelicity of many in this Generation to backslide and encline to return to *Egypt* or *Babylon* whence they came: The once glorious Work of *Reformation* is in our day and place fallen under the contempt of the Proud, Her carved Work is hewed down, Her beauty defaced, and that not by the hand of an open Enemy, but with an *Ax* the *Handle* whereof is her own Wood. The venom of old reproaches is revived and spit in her face by her own Children, she may say that it was not an enemy that reproached me, but *Thou my Guide, my acquaintance* and familiar Friend, who went up into the House of GOD with me. It must be a deep laid and dangerous plot which is formed by apparent friends and the Members of the Family.

I mean we have lived to see and know one who has had the Reputation of a *Professour of Piety*, a *Protestant Minister*, a *Doctor in Divinity*, one who has had with many the applause and Character of a knowing and judicious Person; employ his Time and Talents, his parts and endeavours, yea, the utmost extent of all that Reading and Knowledge he is Master of, for the utter overthrow and subversion of the *Protestant Religion* and *Interest*: He appears indeed in the *Garb of a Friend*, his words run smoother than Oyl, but *War is in his Heart*, where there wants not malice and design to wound this Religion in its most sensible part, at its very heart, and smit It with a fatal blow.

Protestant

Proteus like, he is various in his shapes, names and appearances, sometimes he appears as a Champion to a distressed Lady, offering a challenge to all reproachers of her Name (who call her *W---ch, wh re*) or holy *Roman Catholick Faith*. As her Master of Languages, he has taught her to speak English : As her Secretary he writes and sets off her thoughts in his own smooth stile ; as her *Valle de Chambre* he puts her and her nesty Sentiments in clean Linnens, dressed with Flowers and Ornaments of Rhetorick; as a *Subtile ingeneer* he fortifies the avenues to her Books, with mighty Batteries and Bastions of *Prefaces* to the English Reader, and then like an underground *Pionier* he digs the Mine to blow up the Foundation and whole Fabrick of *Protestantism*. In fine he may be considered, as an amorous Suitor, who sticks not to sacrifice and forfeit his Conscience, Honour and Honesty to the pleasure and Interest of his Mistress, while he writes *Apologies* for, Commends and Recommends her and her writings, as the greatest blessings of the Age: And having such a dexterity and Art of Painting, washing of spots and covering Imperfections, it may be presumed the *Alcoran* will next challenge his Patrocinny, it also containing some sorts of Precepts with respect to Piety, Love to GOD, and Charity to Man.

BUT notwithstanding the *Drs.* sedulous Endeavours to naturalize this Lady amongst us, She is yet a Stranger to many, who know not what to make of her Person, Religion, Qualifications or Writings.

First as for her Person. In sundry *Historical* Dictionaries, in the Records of the last Age, or Writings of the Learned, (at least that I have seen) there is not the least mention of Her before her supposed Death, except by Mr. *Poiret* in his *Economy* (wherein *A. B.* and another *Po-pish Saint* *St. Terefe* are honourably mentioned) so there wants not ground of Jealousie for *Poiret's* being the Parent of this spurious *Brat*, which probably had never seen the Light, if it had not been Mid-wif'd into the World by his means or some such Fantastick *Brain*. Her so much admired *Qualifications* and *Morals*, *Piety* and *Prudence*, might do well and pass current amongst *Turkish* *Der-viches* and *Chinese* *Mandarins* (who yet exceed Her in *Whimsical* *Austerities*) but to propose them as a Pattern for *Christian* Imitation, is pretty Odd and Ridiculous, and much like the rest of the design. Her leaving (a) her Fa-ther's House in a pettish haste and Humor, that She might travel the whole *VWorld* over in search of true *Christians*, but in stead of finding such, Her meeting with some Companies of Rude *Soul-diers*, by whom She was in hazard of Losing Her *V-vty* speaks for *Prudence*. The condition of Her *Scholars* and Members of her Family, being all *VVitches* and in Compact with the *Devil*, gives Umbrage that they had bad Edu-cation under this their *Mother* and *Mistress's* hands, and that She was either too much or too little

(a) See the *Life* of *A. B.* in the *Apology*.

acquainted

acquainted with them: whether She was of that Number or not, She seems to have [a] had intelligence with *Hell*, when She is bold positively to assert, that three Parts of the Men of the whole Earth were in actual Compact with the *Devil*, and one would be tempted to Imagine some *Devilish* Power of Fascination and Enchantment in her *VVritings*, wherein there is nothing Remarkable for good Sense, Reason or Religion, and yet some who make no little pretences thereunto, are so taken and Bewitched with her *VVritings*, as that the *Scriptures* shal hardly have the Preference, and they account it their Happiness to be of her Family, and listed in the Roll of her Profelytes and Admirers. *VV*hat ever hardships or severe Treatment she met with, from her Adversaries which she frequently Complains of, sure she had a more favourable Exit out of the *VV*orld, in escaping the Fire or Halter, than *lean* of *Ark* or *Orleans* had, who pretended also to an extraordinary Impulse, that She was sent of *GOD*, and in Confidence thereof, miracolously recovered her Countrey from the Oppression of Strangers, and was applauded by multitudes of Followers as an Incarnate *Angel*; Her Attempts being generally attended with unaccountable Success whethersoever she went or drew Sword, but falling into the Hands of the Envyous *English*, was burn'd for a *Witch*, tho' the *French* hold her still in the Reputation of a *Saint*.

(a) See *Confus. Build. Bab. page 52.*

Her

Her Religion is yet more Uncertain, and He is a wise Man who knows what to make of it, for in all *Ross's Pansebeia* or *Turner's View of all Religions* it has no Paralel amongst Pagans, Heathens, Jews, Mahumetans or Christians, or their several Sects and Subdivisions; All of them having their meetings and Assemblies for Publick VVorship, wherein they joyn together in serving GOD, after their own way and manner, [a] but with her, all Publick Worship is Abomination to GOD: such a Form of no Religion or no Worship was hardly ever before heard of amongst Christians, that which comes nearest to it, is the Whimsies of the Antient Mysticks, *Thaulerus*, *Jacob Behmen*, or of late *Molinus* with the *Quietists* in Italy, from whom (if their Credit be good) you may have a Rational Account of Extacies, Visions and Raptures, Contemplations of Heaven, Commu-

(a) *Confus. Build: Bab: pag. 54.* For the Holy Spirit is no longer obtained by Assemblies, Congregations, Reformations, Sermons, or other Outward Forms of Publick Worship. *Ren: Gos: Spirit. p. 353* For this Reason we have no Publick Exhortations nor Prayer in Our Society, nor any thing that resembles the External Worship of GOD, Every one Prays by Himself, as is his Devotion, Nay, when we Eat, We have no Vocal Grace, fearing Hypocrisy, I prohibit such Vocal Graces, appointing Every One to perform them in Silence, and all these things I do by Divine Inspiration.

fications of *Divine* Knowledge, Immediat and Sensible Communion with *GOD*, the utter Annihilation of Bodily Senses, the Withdrawing the Soul from the Body, and many such like Flights attainable without the use of ordinarie Means, appointed in the Word of *GOD*.

The *Quakers* want not ground to alledge she is their's, and plead for a special share of Her Affections, and Interest in her Writings; For, tho' when she wrote her Advertisement against them (occasioned by a peevish Difference betwixt her and one of their Number) she threatens their Ruin with her angry Brow and the dint of her Pen, telling them more than once, her Writings would be the Grave of their Sect, and charges them as guilty of the Sin against the *Holy Ghost*, yet e're parting, she is of a far more moderat Temper, shakes Hands with them as Friends, and hugs them in her Bosom acknowledging in that same Advertisement, that they were of one Judgement and Practise with respect to the Disuse and Contempt of Ordinances, their common Claim to Immediat Divine Inspiration and Objective Revelation, the possibility of a sinless Perfection in this Life, exemplified in her own Practise, tho' she had not Read the *Scriptures* for Twenty Years together. And to take the *Quakers* off from all jealousies, her Secretary the *Dr.* in his Preface to the *English Reader*, Cajols them in Name of his Patrons, as may be seen at length in that Preface.

As for the Heresies of *Socinianism* and *Arminianism*

anism, they are interwoven with the frame of her Works, so Obvious and Legible almost in every page, that whoſo runs may Read them.

Above all, *Popery*, as being her Native Air and Element, where ſhe firſt drew Breath, bears greateſt Sway; For ſhe avouches herſelf a dux-tull Daughter of her Old Mother the *Roman Catholick Church*, Reſolving to Live and Dy in her Faith and Family, and pay her all becoming Love and Obedience. (a) And becauſe ſome had caſt off the Yoke of that Old *Whore*, and declared they would have nothing more to do with her, nor live in her Communion, becauſe of her vile Abominations and Lewdneſs, Bloody Cruelty, Irreclaimable Superſtition and Dottage in her Old Age, this Lady like an *Amazonian Queen* girds on her Armour in her Mother's defence, and with all the force of Female Rage and Revenge, throws (b) her envenomed Darts of Railings and Re-vileings,

(a) See Turretine *de neceſſaria noſtra ſeſeſſione ab Eccleſia Romana*. (b) Confuſ. Build. Bab. pag. 17. For they have ſeduced the people by letting them ſee the Errors and Corruptions of the Roman Church, and under this pretext they ſet up to Reform ſome Errors, and by this their Reformation, they eſtabliſhed greater Errors than theſe from which they pretend to Reform, ſo that I am very far from the Opinion of theſe Reformers. Confuſ. Build. Bab. page 68 The Doctrine and Gloſſes which they boaſt of and profeſs, are Doctrines altogether New, invented by a
Calvin

vileings against their Heads and Hearts, Names and Memories, Representing them as Deserters from the Camp and Catholick Faith, Unnatural Sons of Holy Mother Church, Preachers of An-

Calvin or some such one which have arisen but about an hundred Years agoe or a little more, being broached by vitious persons. And with what face could these Reformers appear before men of honour and understanding, to make them embrace their new Doctrines, since they might have reproached them for their infidelity, in falsifying their Vows and Oaths made to GOD in the face of the Church to observe the Gospell Law, by living all their Life in perpetual Chastity, voluntary poverty, and intire obedience, which are Vows and promises of the Priests in the Roman Church. page 2. Preface to third part. Light of the VVorld. All and every one of these Reformers are more Whores than their Mother the Roman Church, from which they have separated, not to Reform her, but to deform her more, by rendering her a greater beast than she was, for we see these Reformed live much more licentiously than they who continue in the Roman Church. Advert. against Quakers pag. 332. I would earnestly advise him to abandon this sect of Quakers, since it was never established by GOD, as the Church of Rome was (What Reformation soever they made of the Church of Rome) for they should not have withdrawn from her obedience, and therefore I commend thee Jansenists, &c.

tichristian

Christian Doctrine, Enemies to Truth and Godliness, Schismatical, Seditions, Perfidious, and Sensual Belly-Gods and Flesh-Pleasers, living rather like Beasts than Men, so that according to her, they may be rather wondred upon as some strange African Monsters than taken for Men or respected as Christians. There are Hundreds of Expressions in her Writings to this purpose, but in a word, by her Shibboleth, her wishing, that none had ever separated from the Roman Church, and her continuing in that Communion to her Death, She is sufficiently Discovered to be Entirely Romish.

Yet if her bare word may be taken, she is a Christian, and Believes all that a Christian ought to Believe. This so oft Repeated Declaration in all her Books and Confessions, *Ad Nauseam usque*, (possibly because the Truth thereof may be Questioned) brings to Minde that constant Burden of the Mahumetan Song uttered by the Turks upon all Occasions, *Allah, Ellah, Allah, Mahumet, Rasoul, Allah, GOD is One GOD*, and *Mahumet* is his Prophet; For as the Superstitious Worship of *Mahumet* interfeers with and destroys the Worship of that only True GOD, so the Name and Faith of a Christian hath no Consistencie with her Hetterodox Doctrine, and whimsical Practises. Her Complaints and Invectives against the too great numbers of Sects and Parties of Christians (possibly because her Writings and Tenets are a Compendium of them) or the healing Medicines and Methods proposed by her for their

their Removal, are never like to have any good Effect, or promote the common Interest by a Cordial Union and Agreement.

After I have had the Boldness to Unmask this modest Lady, my next application shall be to the *Dr.* her Armour bearer, and the whole train'd bands of her Admirers and followers, with whom I beg leave to discourse a litle, and expostulate a few things.

And first I would fain learn of the *Dr.* what is at the bottom of his design, in translating and publishing, dispersing and recommending the Books of *A. B.* and extolling her and them with fulsome flatteries? Is it that being deeply sensible of the general depravation of the Age, and touched with Zeal for the Glory of GOD and good of Souls, he proposes a mighty Reformation to be brought about by means of these wonder-working Books, whereby straying sinners may be reduced from the evil and Error of their ways into the plain Path of GOD's Commands, and the ignorant instructed in the knowledge, Belief, and Practice of Gospel Truths, Graces & Moral Virtues, of Faith in CHRIST, Repentance unto Life, Pietie, Righteousness and Temperance, Regeneration, Conversion and Sanctification, as indispensibly necessary for Salvation: If this be the sum of the *Dr's* scope, it is worthy of him, and there will be no further ground of quarrel or Complaint. But since the Books themselves will give him the Lie. wherein there is scarce any mention [*ne vel 75v*] of the forsaide Graces and Duties,

duties, and there being Abundance of Protestant Practical Writings already in English, Treating to Excellent Purpose upon these and all other Heads of Divinity, which are known to outvie her's in all Respects, and would much better deserve his Recommendatory Epistles, that People might be enjoined to Read and peruse these Protestant Writings, and Rest satisfied with them, as sufficient for their Direction in all matters of Salvation. The *Dr's*. labour must needs be in vain, he has been at pains in doing nothing, yea, he has wearied himself to Commit Iniquity, *Parturiant Montes nascitur Ridiculus Mus.*

Or rather is not the snare laid in the sight of the Bird, the Contrivance is visible to every discerning Eye, even to give a Blow at the Root of the Protestant Religion and Interest, with the Gradual Introduction of *Atheism* and *Popery*, by advising to reject all such Methods and Means of Knowledge and Edification, as have been formerly in use in the Church, discrediting Protestant Confessions, Pastors and Ordinances, and inducing a careless Indifferency about Religious Matters, whether this or the other way of serving GOD be most Acceptable or Agreeable to the Word; and if herein he has done Service to *CHRIST* and His Church, let the World Judge. Had he been diseased of the Plague, and then run through all the Cities and Incorporations of the Kingdom, with a design to spread the Infection, or had he as a Physician or Merchant given or sold, *Arsenick* for Sugar, there had been no such Danger, and he

he more Excusable, than he can now pretend to be, after his Soul destroying attempts of all such as may happen to Read his Books. If neither Civil nor Ecclesiastick Censures do reach him, in this World, he may expect a sad Reckoning in another, if it be not prevented by a Sincere Repentance, and his disclaiming these Vitious and Erroneous Books.

Further why does he misemploy his time and Talents in these Translations, since he sums up the Marrow of her Books in his *Prefaces* to the *English Reader*, and it is loss of Time, or a sort of Stage-hunting, or wild Goose-chase to follow her in all her immethodical, incoherent and voluminous Treatises.

I next desire to know of the *Dr.* and his Complices, what Stricter and more Exact Rules of Faith and Manners, of Love to GOD and Man, of Purity of Heart, Innocency of Life, and Holiness in all manner of Conversation are laid down in these Books, than are expressly Prescribed and Required by the Protestant Doctrine and Discipline, in their Writings, Sermons and Censures, which may be a motive to induce the Wise and Pious to Reject the Latter, and Embrace the Former.

What is the meaning of *A B.* her being Divinely Inspired? Is it that she had a large Measure of the Enlightening and Enlivening, Sanctifying and Comforting Operations of Grace, which are common to all True Believers, tho' with diversity of Measures, Proceeding from the Spirit of GOD, and obtained in the right use of Means,
and

and agreeable to the Rule of the Word: Or rather must it be taken, for her being under such Immediat, Infallible and Unerring Conduct and Guidance of *GOD's Spirit*, in all her Writings, Undertakings and Actings, as the Prophets and Apostles were, who wrote not of their own Accord, but as it was Given and Inspired into them, both Words and Matter by the *Holy Ghost*: whereupon her writings must be received for Gospels, her advices for Oracles, (particularly that of returning into the Bosome of the *Roman Church*) her Opinions and Sentiments, even her accessorie Sentiments for the Counsels of Heaven, and *Thus saith the LORD* may be written upon the Frontis Piece of all her writings, and give warrant for *Imprimatur*, tho' in the mean time they are known to abound with Lies and contradictions; and if this pretence do not confirm that great Fundamental Article of *Quakerism*, immediat Inspiration and objective *Revelation*.

Why since the Graces of *Love to GOD and Man, Mortification* &c: are so frequently mentioned and recommended in the Books of *A. B.* There is no explicite discovery or account given of the Nature and properties, grounds and Reasons, Motives and Means of these truly Christian Graces, for the Instruction and Edification of the Readers. Whether doing Penitence, so often recommended in the Books of *A. B.* and declared to be a means of attonement of sin, doth only imply, Repentance in the *Protestant* sense, consisting in a Godly sorrow for sin, and firm purposes and endeavour

endeavours of amendment, through Grace, or rather for the undergoing *Popish Penance*, in *Whippings*, *Pilgrimages* and *Macerations*, these being frequently approven in her Books, and Founders of *Popish Orders* commended.

Why the Bond of *Marriage*, which by *Paul* is declared to be honourable in all, goes with her under the name of *Carnality*, Blessing GOD she had never any inclination thereunto: And if this be not a *Tacite* but clear *Insinuation*, that *Celibacy* is a more holy state than a Married one.

Whether it be a matter of indifferency and Moon-shine to be of any Sect or Party of Christians, and if it be the same thing to worship GOD, with the understanding and knowledge, or in an unknown Tongue, to believe the infallibility of the *Pope*, *Purgatory*, *Transubstantiation*, the Sacrifice of the *Mass*, or to disbelieve them as *Heretical*, and if thus there be no hazard in Christians becoming *Scottricks*, and disputing Articles of Religion as Problems, merely because there are already too many Sects and Parties, and an happy agreement among Christians were desirable?

Whether, since the means of Grace, Word, Prayer and Sacraments, are acknowledged to be of Divine Institution, and the neglect even of one commanded Rite, Circumcision, had almost cost *Moses* his Life, a carefull observance of these means be indispensibly necessary to Salvation; or are they to be accounted useless or needless unto and by Spiritual Persons, as empty shells and shadows

shadows of small significancie for exciting the Love of GOD and our Neighbour; and the disuse, neglect, or even contempt of them, will it not kindle Divine Displeasure?

Whether a Divisive course and separation from the communion of an Orthodox Church, wherein no sinful Terms of Communion are required, be not an unwarrantable Schism, which cannot be justified, nor ought to be practised, it being palpable from the behaviour of *Bourignonists*, that tho' they are among us, they are not of us, wearing off from our Church Assemblies and Communion, and cantoning by themselves, who, like true *Water men* have their Faces towards us, but steer to a quite contrary Port and Harbour.

When by the frequent Injunctions and Commendations of Poverty, Contempt and Sufferings as the choicest of Christian Graces; Patience, Equanimity of Minde, and submissive Resignation to the VVill of GOD, in case of Providential Calamities is to be understood: or rather the Voluntary Poverty and sufferings of the Religious in the *Roman Church*, conform to their vows and obligations.

VVhy such repeated *Satyrs* and *Invectives* against the VVorld's goods, without distinguishing the use from the abuse, what is Lawful from what is unlawful, as if there were no difference berwixt the Right Improvement (a) with Moderation and Thankfulness,

(a) Col. 3. 2. Deut. 8. 18.

(a) For

(a) For Pious and Charitable Uses, (b) and in a Spiritual way; and the abuse and misimprovement of them (c) by an inordinat and unsuitable thirst after them, or anxious concern about them; or by (d) squandering them away in excess and Riot for the cherishing Lust, Pride or Ambition.

Since intelligent Readers meet with stumbling blocks of harsh expressions and irregular practises almost in ev'ry page of A. B's. Writings, whether these, called her well meaning followers, approve of them, and are willing to subscribe all her Tenets as Orthodox, imitate her practise as regular, and own her Confession as the Confession of their Faith, particularly what is their Opinion of this Expression; *Warning against Quakers* page 75 and 76 'Are not these notable Contradictions from the Mouth of CHRIST himself, N. N. cannot 'Read the Scriptures without saying there are 'Contradictions and Lies in it, since he will find 'many more of them than in my Writings, 'which is given forth in the *Fulness of Time*, 'which was not done when the *Old and New Testament* was written. *Warning against Quakers*, page 100. My Writings, are indeed as the *Light of the World*, or a *New Scripture*, more clear 'than the former, or the *Old One*, which was written 'obscurely and in Parables; whereas this *New one*

(a) *Prov.* 3. 9. *Isai.* 58. 6, 7. *Iohn.* 4. 10. *Iohn.* 6. 26, 27. (b) *Luk.* 10. 39. *Mat.* 6. 33. (c) *Ecclesi.* 5. 12. (d) *Ezek.* 16. 49, 50. *Rom.* 13. 13. *Ezek.* 28. 5.

' unfolds

unfolds and lays open these Difficulties and Parables in a plain and easie Stile. page 356. For I'm content to be a flatterer and Lyar as GOD himself was in reference of *David*. page 228. Since CHRIST Teacheth us to Deny our selves, we must not think that He calls any Man to Trade and Traffick, or to Marriage, But sensual Men seek after these things, and call themselves to preferments, to Traffick and to Marriage, as if these callings were of GOD, tho' in effect they spring from corrupt Nature, which always chuses what is most advantagious to it self. page 100 *N. N.* perceives not that the holy Scripture is full of such Contradiction and Lies, and that the same Spirit which Dictated the Holy Scriptures, could not make me write otherwise than He made the *Prophets*, the *Apostles* and *Evangelists*, who were all guilty of the same faults, *N. N.* accuses me of. page 101. It is a certain Truth that I never Read the *Bible* or the *Prophets*; because in the *Roman Communion* the Reading of the *Bible* in the *Vulgar Tongue* is forbidden, and I understand not *Latin*. I confess that for some litle time I Read the *New Testament*, but it was so short a while, that I could retain nothing of it. For I no sooner began to Read by the *Bishop's* permission than I perceived, that the Contents of it were all of a piece with the Sentiments which I possessed. So I closed the Book, and Read no more of it for the space of *Twenty Years*; at the End of which I was obliged to instruct Children.

And

' And then I made use of the *New Testament* to
 ' Read sometimes a Verse or two in their presence,
 ' that my words might have greater weight when
 ' draw'n from the *Gospel*. *Renov. Gosp. Spirit.*
 ' page 328 I raised a cruel War against corrupt
 ' Nature, not allowing it even necessities in Eating,
 ' Drinking or Sleeping, I lay upon the Boords,
 ' and had Stones for my Pillows. I pass'd a
 ' great part of the Night upon my Knees in
 ' Prayer and Meditations, and before I overcame
 ' Sleep, I have many times fallen upon my Face,
 ' and made the Blood come out from my Nose.
 ' I allotted but three Hours in the Night for my Sleep,
 ' my Shift was woven of *Horses hair*, I drank Water,
 ' and abstained from Meat, in fine my Life was then
 ' so cruel upon corrupt Nature, that I could not
 ' have been preserved alive without a Miracle from
 ' GOD. My *Confessor* thinking to reprimand me
 ' for these austerities, I denyed all, saying I did not
 ' do any thing, seeing in effect all these things
 ' were but omissions and not actings, thus did I
 ' live for seven Years Mortifying my corrupt
 ' Nature. *Asad. Learn. Divines* page 96. I prac-
 ' tised these Macerations (for many Years) of
 ' the Body, and I think with profit, but this was
 ' done of free choice, and secretly to incline the
 ' mercy of GOD to pardon my sins. I cannot
 ' perswade my self that the holy *Founders* of these
 ' Orders have been moved of GOD to oblige
 ' every one to so hard Rules, they have indeed
 ' observed themselves, because they had the
 ' Spirit of Penitence. *R. G. S.* 246. And if ye

be once fully satisfied, that *Adam's* sin could not be forgiven except penitence were annexed to the pardon of it, ye that likeways know that none shall be saved, but these that practise the penitence of an *Evangelical* Life, that they may give satisfaction for their own sins. *Acad. L. D. page 48* If these Preachers taught, that to be saved we must of necessity keep the Commands of GOD, proposing their Fraternities and Devotions to the *Virgin*, as means only to assist our weakness to obtain the Grace of keeping the Commands of GOD, they would be in some measure tolerable, for the Saints and the *Virgin* are our *Patriots* to interceed in our behalf for the Grace of GOD. *Confus. Build Bab. page 52* VVe live in so dangerous a time, in which GOD reveals that three parts of the Men of the whole VWorld are in exprels Covenant with the Devil, you say this Maid told you the Discourse she had held with another in her absence, but you do not consider the Devil may reveal such things to his adherents. *Confus. Build Bab. page 53.* Ye think to convert the VWorld by Spiritual Admonitions and Discourses, but that is not the way that GOD hath chosen to do this. To me this time seems to be at hand, when there shall be no longer need to Preach or Travel, for the Conversion of Men, GOD's Judgements will chase the Good to the place where they ought to be, and will cut off the wicked, that the Earth may be purged from them, *Sacra-*
ments

'ments have no more Virtue, Sermons resemble
 'Comedies, Confus. Build. Bab. All Galvins
 'Opinions are not true, and they who die to
 'maintain them, die Martyres of the Devil, not
 'of CHRIST; for I am in the Roman Com-
 'munion, I desire not to leap from one Religion
 'to another, as these wavering persons do. page 8.
 'VVhat greater blindness of Minde can they
 'have, than to believe that the Calvinist Church
 'is the most perfect of all Churches in Christendome,
 'while they see they live in a looseness of man-
 'ners, and in a neglect of all that favours of
 'Pietie and Devotion, more than these of any
 'other Party of Religion.

5. JY. 62

CONTENTS

(1)
BOURIGNONISM BAFLED &c.

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After some Reflections upon the Prologue of the Dr's. Preface. The Sum of the Dr's. Reasonings upon Grace and Free-Will held forth in four Propositions. His first Proposition denying the Previous Decree and Determination of Divine Providence Examined, by Scripture and Reason. The Nature and Properties of Free-Will Described. The Necessity of Free-Will Acknowledged, and with what Restrictions. A. B. and the Dr's Inconsistency with themselves Discovered. Whether the Adduced Similitude of the Eyes receiving or rejecting the Light and Heat of the Sun, be apposite to the present Purpose. The Dr's. Notion of Free-Will Examined. The state of the Question proposed Negatively and Positively. The Dr's Notion Confuted from Weapons taken out of his own Armoury. Seven Gross Absurdities and Contradictions charged upon the Dr's. Explication of Grace and Free-Will!

IF the Good or Evil of Writings, Doctrines and Actions is to be measured according as they are truly subservient or Hurtful to the great End of Christianity; The Dr. stumbles foully in the Threshold, in asserting (as he doth in the Prologue of his Preface to the English Reader, before the Renovation of the Gospel Spirit One of A. B's. Books) that the Advancement of that end is the great and only Aim
Of

of all the Writings of Mrs. Antonia Bourignon, and therefore some had been moved to render them more usefull to this *Island* by translating them into English, and writing an Apology for them; when it is incontestably Evident to all Intelligent and Impartial Readers, that these Writings do abound with Lies and Contradictions, gross Errours, Pride, Superstition, Enthusiasm and Whimsy, and that this *Island* wanted for no such Foreign Sophistical Wars, wherein a hidden Plague and Poyson is conveyed, having plenty of much sounder at home; so as no Apology offered for her or him the Author or Traslator can Excuse or Justifie this Daring and Dangerous Innovation; and had there been not only great Clamour and Noise made about that Apology, (as he alledges there was) but also Effectual Methods taken to preclude his further employing his Pen and Endeavours that way, he had eased both himself and others of no small trouble and disquiet.

In this Learned Age, there is nothing less wanting than Abundance of Choice Pieces of Divinity, both Polemical and Practical, done by Protestant Divines in our own Language, wherein the whole Method of Grace, in the Redemption of Fallen Man, and his Renovation after the Image of GOD, is fully opened and displayed, and the most acurate and exact Rules of Piety and Virtue prescribed: So that it must be a very malicious and wicked Contrivance to endeavour to amuse or take off People from a diligent perusal and study of them, by writings of a far other Strain and Tendency

deney, which had they never seen the Light, or been stifled in the Birth, it had been much for the Interest of Christianity, they being as Unwholesome Air to a Corruptive Body.

In this Preface, the *Dr.* proposes to give a summary of the Opinions of *A. B.* by a pretended Confutation of the Opposite Errors. Whether he be a faithfull Translator of her Writings, I shal not stay to Dispute; but he seems to be no faithfull Representer of her Opinions, which Savour rank of the *Pelagian Heresie*, and even of these two Errors thereof, he is at so much pains to vindicat her from, she being an avowed *Patroness* of an illimited power of the Natural Free-will, and denying the efficacy of Grace in a sinners Conversion.

As for the rest of the Doctrines Represented by him, as Errors of a *Malign Influence*, it will appear by the sequel, that they are agreeable to the Word of GOD, and Right Reason, and that their Reverse or opposite Opinions much better deserve that Name, which, as sum'd up here by the *Dr.* are her express and avowed Sentiments, the very Image of her Minde, exactly copyed from her Writings, and whosoever desires to know what is accounted by *A. B.* for Fundamental Truth or Error, needs go no further than this *Preface*, wherein, as in a just Mirrour, Her Thoughts may be seen and Read, with the Addition of her most strenuous Arguments; and it had been good if the *Dr.* had sisted here, without troubling himself or the VWorld with needless
Translations

4 Reflect: upon the Prol: of the Pref: to the En: Reader.

Translations of her Works, which is but to do the same thing over again, and *Frastra fit per plura, quod fieri potest per pauciora*. It is therefore presumable, that by undermining these principal Pillars, the whole Fabrick of *Bowignonism* will Totter and Fall, these vitals being once eviscerated and taken out, there will remain nothing of the whole Body of her Writings, but a Horrid and Lifeless *Skeleton* of *Accessory Sentiments*, wild Notions, roving Fancies, capricious Practises, declamations in her own Praises, and defamations of the whole Race of Mankind besides, especially the Professours of Christianity.

Altho' a Critical Eye might discern sundry *Sphalmata* or Mistakes in the manner of the *Dr's* Confutation of the first two Errors of the *Pelagian Heresie*, by his advancing some unwarrantable Opinions of *A. B.* and his Inconsistency with himself, in arguing against these Errors, which are the greatest support of his and her Principles, as hath been already hinted, and shall afterwards more fully appear, yet being of Opinion with him, that these are certainly gross Errours of Dangerous Consequence, I shall not insist in canvassing his Arguments, but proceed to Consider what is supposed by him to be the Third Fundamental Error,

OF GRACE and FREE-WILL. 5

CHAPTER I

Of Grace and Free-Will.

UPON this Subject of *Grace and Free-will*, the sum of the *Dy's* Reasonings is contained in these *Positions*. 1. To assert that all the Actions of Men Good and Evil, are Predetermined by GOD from all Eternity, and that in time the Manner, Circumstances and inward Principle of these Actions are Determined and Ordered by GOD is a *Horrible Blasphemy*, exceeding the Malice and wickedness of Devils, and makes GOD the Author of sin. 2. *Pos.* Man is endued with a Principle of *Free-will*, or a power to chuse as he will, to turn to this or that, without being absolutely Determined thereto, by any other Principle, than by *Free-will* alone: and in this Talent of *Free-will*, the *Image of GOD* in Man is most clearly expressed. 3. *Pos.* The Nature of this *Libertie* is illustrate by the Power of opening and shutting the Eyes to receive or reject the *Light or heat of the Sun*. 4. *Pos.* The *Free-will of Man* can turn his desire unto, or away from sin, or consent to the good Motions of GOD's Spirit, as it pleases, but if Man do not this, GOD will never supply this want.

Each of these *Positions* shall be severally considered. And as to the *First Resp.* Since the infinite Perfections of the *Divine Nature* do require, that all the Persons and Actions of Angels and Men, with their several Circumstances, be foreseen

seen by the Omniscience, and be determined in the *Eternal Decree of GOD*, which must be the Original Ground and Cause of their having any Being, otherwise they could never have had Being, nor in Time come to pass: Neither could he have foreseen from Eternity what was to be Temporary, any other way than in his own Decree, unless this his Eternal Decree and Prescience be produced by and have it's sole Dependance upon Temporal, External and mutable contingencies: And since these *Angels and Men* as being Creatures, are in a state of Subordination unto, and Dependance upon GOD as the Supreme Author, and upon his Decree as the *First Cause* of their Beings, Actions and Operations, it cannot be well conceived, how sin (which is a Voluntary Act of a free Creature, and in regard of the *Material Physical Entity* wherewith it is cloathed, is the Subject of Divine Providence) can plead exemption from that Subordination and Dependance, which all other actings of Creatures have upon GOD; for tho', the *Divine Decree or Providence* hath no accession to the guilt or pravity of sin, by Intreaty, Perswasion, or such like, yea, nor in any wise as a *Moral Agent*, concurring with sin, *Reduplicativè qua sin*, as it is an obliquity or defection from the Rule of Righteousness; yet the mutual obligations of Primacy and Sovereignty upon the part of GOD, and subjection and Dependance upon the Creature's part, makes it necessary that every Act and Operation of theirs, even such as are Morally Evil and sin-
full

Of Grace and Free-Will.

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full (in so far as they have a Physicall material Entity, which may be cal'd the *Vehicle of sin*) keep their rank, and come under the previous Determination of the Decree of GOD. Every Act of sin, is the product of a Moral Agent, and with alike Reason may a Being plead for *Independance in Essence*, as a Moral Agent in acting.

Neither doth this Determination and Concurrence imply GOD's approbation of evil, or the least diminution of the Liberty of Man's Will, as will appear from some unexceptionable instances in things both *Sacred* and *Natural*. It is certain; none can now pretend to a more ample and extended Liberty, either to Good or Evil, than *Adam* had in the estate of *Innocency*, and yet, both his fall therefrom, and his Redemption through *CHRIST* was foreordained and appointed in the Eternal Decree of GOD, *For Believers are chosen in CHRIST before the Foundation of the World*. *Joseph* acknowledgeth the signal interposal of the Hand of GOD in his coming to *Egypt*, *It was not you that sent me, but GOD*. In this Providential occurrence, there was no *Violence* offered to the *Free will* of *Joseph's* Brethren, they were certainly to blame for their Envy, and unnatural cruelty; no excuse can justify them. but the preservation of *Jacob's Family* being determined, the LORD ordered circumstances so, as to accomplish his own holy ends by wicked Instruments. *Peter* speaks pointedlie to this purpose, *Acts* 4. 26, 27, 28. *Herod and Pontius Pilate, Jews and Gentiles*

A

Gentiles had done against JESUS, what the *Hand and Counsel of GOD* had before determined to be done. The word *προωρισε* rightly translated, *Determined*, is, according to the *Dr*, blasphemy. (*abstulit blasphemiam*) Now agreeable to this Declaration of the Apostle, the whole manner and circumstances of CHRIST's Death and Sufferings, the Time, Place, Betrayer, Instruments, Deserters, and Denyer, *His getting Vinegar to drink, the piercing his Hands and Feet, and casting Lots upon his Garments*, are so expresse, and yet previously foretold and condescended upon, that there was not the least faileur, but all these Predictions were accomplished to a Nicetic; so that it may be thought strange, that any who have once Read the Bible should question this Truth, *That sinfull Acts are under the previous Determination of the Decree and Providence of GOD*. Who will say, that these Jews or Gentiles were therefore excusable, or could plead either their being forced by a fatal necessity, or that GOD did approve of their wickedness. No truly, while they were about the Commission of their several Acts of wickedness, the fulfilling the Decree and Purpose of GOD was not in their view, they had not the least Regard to that, or to serve the *Ends of his Providence*; but what they did, was done of their own Accord, Voluntarily, Freely, and in compliance with Satan's Temptations and their own Corruptions; Peter through Cowardish, Judas through Covetousness and the rest of the Jews and Gentiles through cruelty and Envy. I know not if upon the head

of their being predetermined by the Decree of GOD, the *Dr.* will attempt to justify and wash them from the Guilt of that *Innocent Blood*, he having a peculiar dexterity in Apologizing for the foulest Crimes.

This will be further evident from a few instances in Natural things. Altho' all comparisons fall inexpressibly short of a just Equality with the Point in hand, yet by way of Resemblance and Analogie, they may contribute somewhat to the illustration thereof. Who will blame the *Rider* for the crookedness of his Horse occasioned by the Horse's forwardness. The Nature of *Arsenick* or *Sublimat Mercury* is good, but it may be perverted to bad Purposes by the Vicious, for poisoning themselves or others, quite contrary to the Ends designed by the skilfull *Chymist*. The sharp Edge of a Knife, hath (as the Schools say) a Physical bonity, and who can blame the *Cutler* that it is misemployed to the cutting of Throats and Fingers. In like manner, that such actions as are otherways Good, are formerly Evil and sinful, and tainted with *Moral pravity*, is owing allenarly to the perverseness of Man, and not to the over-ruling Decree of GOD, which in all it's Determinations is Just and Holy But, as saith a certain Author, *If you ask us to reconcile all differences and difficulties, that appear to our shallow Reason in this great Point. We promise to do it when the Philosophers can solve the incommensurability of Matter, and twenty other Phenomena, and make them agree with demonstrations, which appear Diametrically*

metrically opposit to them. In the mean time, let us think soberly and modestly as it becomes us in these Matters, let every one enjoy his own sense, so he makes not GOD the Author of sin, Let us also cry out how unsearchable are his Judgments and his ways past finding out!

I shall conclude my Remarks upon this first *Position* with a word to the *Dr.* that tho' the apparent intermixtures of sinfull Passion and Prejudice, with these his Thoughts, Words and Writings are upon his part inexcuseable, as flowing from the sink of *Corrupt Nature*, yet for him to plead that these his Thoughts, Words or Writings in their Being and Physical Entity have no dependance upon the Decree and Providence of GOD, and consequently that he himself is a self sufficient and independent Creature (which implies a contradiction or *Repugnantia in adjecto*) favours more of *Devilish Pride and Ambition*, and his arguings upon this head are rather dextrous and artificial Sophistry, than the opposit Doctrine charged therewith.

As to his second *Position*. That Man is endued with a Principle of *Free will*, we are agreed: For it is not our Opinion that Man is driven by plain force either to Good or Evil, without an inward Principle of self Determination, as Trees are driven with the Wind, or is moved only by a Natural instinct, as the forsaken Lamb seeks its Mother through the Flock; or that he is bound as with a Chain of *Adamant* to one side only, by inevitable necessity, as the *Sun* is bound to
give

give Light, or the Fire to burn: All involuntary Coaction and Violence is inconsistent with the Nature of Liberty; and there is nothing, the Minde of Man is more Conscious or assured of, than that she is Mistris of her felicitate Acts, or hath a Natural Power of affirming or denying, Chusing or Refusing, *pro arbitrio*, Arbitrarily, and according to her pleasure: Now unto this Liberty, an extravagant and illimited indifference, beyond the reach of the Divine Determination is not requisite; a spontaneous willingness or ready Proclivity to do or leave a thing undone, is the only necessary Ingredient thereof, that a man be under no external Compulsion or internal Peremptory Determination to either side, but act with the free Consent and Inclination of his Will, as he shall think meet to Chuse or Refuse: There is nothing more needfull to establish a compleat Liberty, or to render a Man a *Free-Agent*.

It is here Remarkable that both *A. B.* in her writings, and the *Dr.* discover a palpable inconsistency with themselves; for they do assert that the Image of GOD in Man is most clearly, if not only, expressed in this valuable Talent of an *Illimited Free-will*, and that in contradiction to the Scripture account, *That the Image of GOD in Man* consists, and is renewed in *Knowledge, Righteousness and true Holiness*; and in the mean time by maintaining such a boundless indifference to both Extreame to be of the Essence of *Free-will*, they Destroy and Annull that Resemblance
and

and similitude which ought to be between the *Image* and *Original*, the *Etype* and the *Archetype*, for there is no such indifferencie in GOD, but in him the highest Liberty is conspiring, and according with the highest Necessity; he cannot but Love and be satisfied with and in Himself, and in goodness, and that with the fullest perfection of Liberty. Hence the Liberty of good Angels and Men, who come nearest to the Divine Pattern, doth not consist in that *Lawless indifferencie* either to Evil or Good, but in a voluntary disposition and readiness to embrace and follow that only which is Good.

It is needless to enlarge in proof of what was never denied, for since *Free will* is universally acknowledged, the *Dr's* Arguments must be labour in vain, tho' it seems he would have the World believe we did deny it. See *Confes. of Faith Of Free will*.

Third Position. The nature of this Liberty is illustrated by an obvious Comparison of the Power in Man, to open or shut his Eyes, to receive or reject the Light of the Sun at his pleasure.

It were worth the while to know, why he has made choice of the Sense of Seeing, as an illustrating Similitude, rather than any other of the *five*, since by Scriptural Authority and appositeness to the purpose, they would have been no less pertinent. The Saviour of the *Blessed IESUS's* Ointments affecting the Spouse's Sense of *Smelling* sweetly allures Her to His Embraces: She is drawn and runs after him. The *Psalmist's* Spiritual taste

was more refreshed with the sweetness of Grace, than his Bodily taste with Honey, wherefore he recommends to GOD's Children, *To taste with him and see that the LORD is good*. It's a property of CHRIST's Sheep to hear his Voice, and hearing they follow Him: He touches their Hearts, they find and feel his workings when he puts in his Hand through the *Lock hole of the Door*, as the Damsel was raised again to Life by his *Efficacious Touch*. All the workings of Grace, with the manner of bowing and inclining the Will of Man, to a readie and chearfull Compliance with the Will of GOD, are sufficiently illustrated by considering the influence, respective Objects have upon these *Four Senses*, in order to remove all difficulties thereanent.

The adduced similitude of the Light and heat of the Sun, enters not into the Nature of the thing, nor is much to the purpose, especially as it is improven by the *Dr*, for (says he) *Man hath Liberty to admit* the Light or heat of the Sun, or not, at his pleasure, he can shut up himself in a *Dungeon*, he can pull out his Eyes, or debilitate his sight, and it is not in the power of the Sun to command his Eyes open, or to amend and recover his sight; so that the operations of Grace upon the Soul are of the same Nature and Efficacy with the Sun beams upon the visive Faculty: but upon due Inquirie, it will be found that these Operations of Grace are of a far other Nature, and much more powerful efficacy, both by removing the Distempers of weak Eyes, and opening

opening the Eyes of the born Blind, so the Apostle *Paul* declares, *That the Eyes of the Understanding are enlightened*, and *David* prays that the **LORD** would open his Eyes; Grace therefore is accompanied with a much more powerful and healing Virtue, it's beams are more forcible and Piercing, it's Effects in raising from Death to Life, in turning from *Darkness to Light*, from Blindness to sight, and from the *Power of Satan* to the Living GOD, are more remarkable than the Sun's bare offering his Light to our Eyes. This similitude which so pitifully claudicates, and tends rather to obscure, than illustrate the Point, it ought therefore to be rejected.

It is true, the *Holy Spirit's* gracious dealing with Souls is often in Scripture represented by that powerful influx the *Natural Sun* hath upon Terrestrial Creatures, whether Animal or Vegetative; for as the face of the cold and frozen Earth during *Winter*, is revived with the more intense Beams of Light and Heat, coming from the Sun, in the *Spring* or *Summer*; by whose Virtue, fresh and new Spirits are infused, things decayed recover strength and vigour, the growth of Animals and Plants is promoted untill they come to a full Maturity; so there is alike, tho' much greater measure of Life and Light, Energy and Power, proceeding from the *Sun of Righteousness*, for the reviving, cherishing and encrease of Grace, in dead and withered Souls. Thus the Prophet (†) *Habbakuk* represents the glorious

brightness of CHRIST, by the brightness of the Sun which hath beams as Horns, and a hidden power wrapt up in efficacious Rayes. So (a) *Malachy* Prophecies of CHRIST, under the Name of the *Sun of Righteousness*, who by his healing Beams or Wings should convey a healing Prolifick influence to sick Souls, which as *Calves* sporting themselves in the *Spring*, under the warm Beams of the Sun, should receive the warm, refreshing and corroborating influences of his Medicinal Grace. Again (b) *Isaiah* Prophecies that these who had been as dead Men lying in the dark and shady Grave of sin, CHRIST as a Sun should arise upon them with warm beams of efficacious Grace, curing consumptive Souls, and giving Life to the Dead. The Sun (saith *Theophile Gale*) is an apt Symbol to represent the Efficacious Concourse of GOD as the first Cause of all things, but more especially, of supernatural Effects. O what Soul reviving influences are there in the warm Beams of Divine Concourse. What Universal, Inexhaustible, Infinit Treasures of Divine Light and Heat are there in the Sun of Righteousness! Are not his Beams Light of Life?

It appears then, that the Sun's influence ought not to be restricted meerly to the well disposed Organ of the Eye, it being of much larger extent and powerful efficacy upon other sublunary things, and it were to be wished, that the Manifestations of *Light and Grace*, may reach the *Dr*, with a

(a) *Mal.* 4. 2. (b) *Isai.* 9. 2.

more

more determining prevalency, than he does expect they will, and open the Eyes of his understanding to discern his Error and sin in keeping blinded Souls still in darkness, and at a distance from the Sun of Righteousness.

His fourth *Position* comes next under Consideration, (*viz.*) The Free-will of Man can turn his desire unto or away from Sin, or consent to the good Motions of *GOD's Spirit*, as it pleaseth; But if Man do not this, *GOD* will never supply this Want, this is Man's Work and indispensable Task; The *Free Will* of Man can turn away his desire from all that is not *GOD*, and offer it self with this desire and all that belongs to it wholly unto *GOD*.

In Order to remove all Ambiguity and Mistake with respect to the Meaning of this *Position*. It will be Necessary to Insist a little in Clearing the state of the Question betwixt the *Dr.* and *Us*. Which is not, First, that Notwithstanding the Habitual Aversion of *Free-Will* from *GOD* and Goodness, and, it's Bent and Inclinations being fixed peremptorly upon that which is Evil, in an unalterable Course of Rebellion unto the Life's end, yet in the mean time this obstinat Sinner shal partake of Grace here, and Glory hereafter; and so be driven to Heaven by meer Compulsion, (*Nolens Volems*) whether he will or not. Neither is it Secondly, that Grace will be Offered, work and have it's due effects, in a total Neglect of the Means thereof, tho' there be no Application to *CHRIST*, nor pressing to get near to Touch the *Hem of His Garment*.

ment for Healing Virtue; tho' there be no waiting at the Pool of Ordinances, for the Spirit's moving upon these Medicinal VVaters. Nor Thirdly, that the Godly never make any Resistance to the Motions of GOD's Spirit, when their own Frequent and sad Experience Testifies the wofull Frowardness and Obstinacy of their VVill to that which is Good, and that they have many times given a Deaf Ear to the Loud Calls of Heaven, smothered their Convictions, and for a time have Resisted the Motions of GOD's Holy Spirit.

But positively our Doctrine is to this Purpose. That when the LORD by His Spirit is about to take an Effectuall Dealing with a Sinner's Conscience, in order to Discover to him the Evil of his VVays, and bring him home to Himself, He joins a mighty power with a gentle Allurement, and Draws with the Cords of Love and Bonds of a Man; with an Omnipotent Swavity, a silken soft and sweet Violence, as with the favour of pleasant Ointments, he perswades and Prevails with Free-Will to lay aside it's Forwardness and Obstinacy, and with a Ready Cheerfulness, Bow it's Neck to the Yoke of GOD's Commands, and yeeld it's self with all the Faculties of the Soul, in an intire Resignation to the VVill of GOD: So that Free-Will becomes VVilling, through the Connatural and Congenial Efficacy of Divine Grace, GOD by his Almighty Power Determining the Elect to that which is good, and Effectually drawing them to IESUS CHRIST, yet so as they come most freely, being made willing by his Grace. See Confession of Faith of Effectual Calling. On

On the other Hand, the *Dr's* Position will admit of this Paraphrase, and his Judgment upon the Matter is, altho' it be the firm and Resolute Purpose of *Almighty GOD*, to Recover a Sinner to Himself, and for this End, grant all Necessary Assistance, not only by External Means and Ordinances, but more especially by coming upon the Soul with such Measures of *Inward Light and Life, Touches, Knocks and Calls* as ever any had, and which have been Prevalent with others, for their Conversion; yet it still remains in the Power of *Free-Will* to Baffle this Real Design and Purpose of *GOD*, and render all these inward Motions and Impulses of His Spirit useless and of no Effect; For tho' *CHRIST* may come, and Knock at the Door of the Heart, He shall not be Allowed Entrance, unless *Free-Will* see fit to take off the Bar and Let him in, tho' Light shine from Heaven with a Meridian Brightness, even such as surrounded *Paul* in his Journey to *Damascus*, yet *Free-Will* may keep the Eyes of the Minde shut from Beholding it; Let the Dews of Heaven be poured forth never so plentifully, they can bring forth no *Good Fruit* in the Soul, unless *Free-Will* of it's own Accord arise, go, and spread forth it's Bosom to gather and receive them.

It were a laborious Task to mustre up whole Volumns of Arguments upon this Subject that are to be found in *Protestant Writings*. A Weapon borrowed out of the *Dr's* Armory will be sufficient for our Defence, for Cudgeling him and Canvelling his Opinion, saith the *Dr.* in this Paragraph

ragraph; all Men's Dealings with one another and GOD's Dealing with them is mostly by *Exhortations, Promises and Threatenings*; and that GOD will grant what man desires is the Foundation of *Prayer*. Now, seeing GOD's dealing with Man, is mostly by *Promises*, not only of Temporal, but Especially of Spiritual and Eternal Blessings; Let us Inquire a little into the Tenor of these *Spiritual Promises*, and We'll find they bear and give Assurance, (†) That GOD will brake Bars and Gates of Brass and Iron; will make his Word have like Success upon the Barren Soul, as the Rain hath upon the Earth, to make it bring forth and Bud; That he will Circumcise the Heart, take away the Stony Heart, and give an Heart of Flesh; Cause Light shine out of Darkness; that the Arm of the LORD shall be Revealed; that the Laws of GOD shall be Written in the Heart; that the Armed Strong Man shall be Cast out by the yet Stronger; that They shall be Compelled to come in; that the Father shall Draw Believers after him, and make them come to CHRIST; that Faith shall be by the Operation of GOD; that GOD's People shall be a Willing People in the Day of his Power. The Meaning is (saith Theoph. Gale) 'Thy People shall be in the most Superlative Degree, Free, Ready and Willing, as Noble and Free born Princes to offer up themselves unto Thee. It is GOD, saith Paul, Which worketh in you both to Will and to do

(†) Ps. 107. 16. Is. 43. 13. Is. 55. 10, 11. Ioh. 6. 44. 45. Eph. 1. 19, 20. Col. 2. 12. 2 Thes. 1. 11.

of his good pleasure, upon which *Pool Annot. part second*, Considering tho' they were *Free Agents*, yet efficiency and sufficiency was of GOD, who worketh within them powerfully, and Effectually carrying on the VVork, through all Difficulties and Obstacles with victorious efficacy till it be wrought, GOD working not only by swasion to gain assent, but by a special Energy effecting what HE would have us to do; yet HE doth not necessitate by any compulsion, but powerfully, yet sweetly and suitably to Man's Free Faculty, incline the VVill to that which is Good. See the Place at length, where it is expressly asserted that the very Principle, by which Man is to act, and the act it self is determined by GOD, which by the *Dr.* is said to be downright Blasphemy.

Now these Promises being founded upon the Unchangeable Decree of (a) *Predestination*, and CHRIST's Fidelity to his (b) Office of bringing in all his own wandring Sheep, and that Almighty Creating Power exerted in the Sinner's Conversion, being such as *Raised CHRIST from the Dead*; The import therefore of these and such like expressions must needs be, that Grace shall have the Ascendant, and be Victorious over Corruption, Nature, Free-VVill, or what ever else stands in its way; that such a weight of Infinite Sweetness will be born in upon the Soul, as it cannot chuse but come to CHRIST, and

(a) *Joh. 6. 37. Acts 13. 48. Rom 8. 30.*

(b) *Joh. 10. 16. Eph. 2. 10. Isai. 57. 19*

submit

submit to His VWill, over the belly of all opposition. Old *Bradwardin* speaks well *Lib 3. ch. 29*
 'I will not (*saieth he*) have him for my GOD,
 'who is not Omnipotent in Acting, who has
 'not Omnipotent Dominion over my infirm
 'VWill, who cannot in an Omnipotent manner
 'make to will and to do what He wills, who
 'hath not a Will universally efficacious, irresistible,
 'Indefectible, and necessary in causing, yea, whose
 'VWill is not to me necessity; I will not have
 'him for my GOD, whose most blessed VWill
 'I can pull down from the Thron of his Dignity
 'when I please.

But further seeing, according to the *Dr*, GOD's granting what Man desires is the Foundation of Prayer, is there any room to doubt of GOD's fulfilling his Promises in answer to his Peoples Prayers, put up in the Name of CHRIST, for the Renovation of Corrupt Nature, the enlightening the Understanding, subduing the Rebellion of the Will, Spiritualizing the Affections, awakening the Conscience, and for a through Reformation both of the inward and outward Man: Such Prayers of Believers cannot fail of producing the desired Effect. So when *David* prays for the enlightening his *Blinded Eyes*, quickening his dead Soul, the Creating a *Clean Heart within him*, and for his being made to know, to keep and walk in GOD's Statutes, he meets with a suitable and gracious Return. Thus *Jacob's* Prayer for turning away the wrath of his Brother *Esau* was answered in that, a Meek and Brotherly Spirit was given him,
 before

before their Meeting. And thus the *Author* of a Book Entituled, *The Life of GOD in the Soul of Man*, one of the *Dr's.* acquaintance prays page 95. *O that the Infinit perfections of thy blessed Nature, and the astonishing expressions of thy Goodness and Love, may conquer and overpower our Hearts &c.* But according to the *Dr's.* Hypothesis and Opinion, no such Petitions are to be made, nor can he join with them; all the forementioned Promises are meer Illusions and Amusements being an empty sound of Words without Significancy or Efficacy, upon which no stress can be laid nor ought *Prayers* be put up for their accomplishment; For, after GOD has used his utmost Endeavour for a Sinner's Conversion, *Grace and Corruption* being put in opposite Ballances, *Grace* shall not be able to preponderat *Corruption*, unless *Free-Will* see fit to interpose, put too it's hand and turn the Scale to the side of *Grace*, but *Free Will* it self is of such a volatile Nature, that it cannot be fixed, laid hold on or chained to Duty, but stil continues to Rove and Ramble, Reject or Receive *Grace* at it's pleasure. Now what can be more discouraging to *Believers* than to be robbed of the sweet Cordial of the *Promises*, and of all the Fruit and Success of their *Prayers*.

But moreover, because this Doctrine of an illimited Liberty is the *πρωτον ψεδος* or Fundamental Error of Adversaries, it will not be amiss to represent a few of the many Absurdities thereof, and first the *Dr.* in describing *Free-Will* to be a Power to direct the Acts of the Faculties

with

with respect to the Objects that offer themselves to them, ascribes to *Free Will*, what is the peculiar property of *Free-Grace*; for it belongs to *Free-Grace* to direct and determine the Acts of the Faculties to Terminate upon Spiritual Objects. E. G. In the Actings of *Faith*, that the Soul place it's Recumbency upon CHRIST IESUS, rather than upon any other Object: And in Repentance, that the Soul doth Exert it's Grief and Hatred against Sin, rather than against any thing else, is owing purely to the Supernatural workings of Grace, and not to *Free-Will* which (as is here acknowledged by the Dr.) is only a *Present of Natural Gifts*, bestowed on the Creature, but how a Natural Cause can produce Supernatural Effects, I would fain know how the Dr's Logick will make good. 2ly. It will require his Art to Reconcile the obvious contradictions betwixt his First and Third *Paragr.* For if the Corruption of Man's Nature, breaking forth into Self-will, Self-love, be so inconceivably great, and if even *Free-Will* it self be sunk into an aversion from GOD, and adherence to it self and the Creatures, how comes it of it's own accord to turn away Man's desire from all that is not GOD (as he Phrases it) and to offer this desire with it self, and all that belongs to it wholly to GOD, how can that which hath noionate Goodness be able to direct the depraved Faculties, to that which is Good; For there is no sufficiency of Power in *Grace* to move and incline *Free-Will* to a compliance with it's Motions, all that

that *Grace* can do, is to make an offer of it self by Knocks and Calls at the Door, but cannot come in or take possession of the Heart without Liberty granted by *Free-Will*, So that there is no avoiding the pushing Horns of this *Dilemma*, either the offers of *Grace* shall never be embraced, nor a Sinner's Conversion be brought about, or this great Work is to be done by *Free-Will*, which is acknowledged to be Naturally and Habitually perverse and Rebellious against the Will of GOD. 3^{dly}. Hence it follows that the Devils Authority and Interest in seducing to Evil is no less powerful, than GOD's in inclining to that which is Good; For if the *Grace* of GOD be of the same Nature with and have no more prevalencie than the *Carresses* of a Lover to gain his Mistriss's Friendship (as saith the *Apologie*, GOD deals with the Soul as an honest Lover, who designs to Espouse his Mistris) that cunning Old Serpent the Devil, wants neither Power nor Skill to make his Temptations come up to that Parallel; he can and doth lay his subtile and suitable Stratagems, so as he may catch the Affections of Sinners, he Sues, Courts and Carresses them by all Means to make a Prey of their Souls, and to say (as doth *A. B.* and the *Dr.*) that there is no higher Prerogative of powerful Efficacy in *Grace*, must be Matter of sad discouragement to *Believers*, and a manifest degradation of the Divine Power, with a Reciprocal Exaltation of the Temptations of the Devil, at least to an equality therewith. 4^{thly}. By this Doctrine all
manner

manner of Divine Concourse with respect to Sin is struck at, it being declared *Horrible Blasphemy* to Assert that GOD has determined the *Free Actions* of *His Creatures*. And again *Apolog.* (+) *GOD did not Decree that Man should Sin, nor that He would permit him to sin, God neither willed Sin, nor permitted it, that He might bring Glory to Himself*, a most Blasphemous Sentiment. But now it being found by woful Experience that Sin is, whence comes it to have a Being, and pass from a Condition of mere possibility into a state of Futurition, but from that which is the Original Cause of all things else, the Decree and Will of GOD? Can any thing happen in a World without or besides His Will, who is Supream Rector and Governour of the VWorld? Or is He of *Laetius* or *Epicurus's* Mould confin'd to Heaven, and stands like an Idle Spectator unconcerned with things below? Is there any thing plainer in Scripture, especially in the Historical Part than the Interposal of a Divine, Superior Hand to the Second Cause, (which is only chargeable with the Defect) while it is about the Commission of Sin, which is discovered not only by a bare permission of sin for his own Wise and Holy Ends, as that *Heresies* *shall arise* for the Manifestation of the Sound and Orthodox, and Persecutions to Exercise the Patience of the Godly; but further appears in *Limiting* and *Restraining*, or on the contrary, in giving Vent and Loose Reins to the workings of Corruption, and so or-

dering the Manner, Circumstances and Degrees of Sin, as may best Suit with his own Sovereign Ends and Purposes. (a) Yea, GOD's Providential Gubernation of Sin, is not only Permissive but Ordinate, and sometimes also Judicial, in his just withdrawing the influences of Grace and Means of Restraint, leaving Sinners to the Plague of their own Hearts, to a Spirit of Slumber, and to the bewitching allurements of the V World, delivering them up to the Power of Satan, and permitting the Means of Life to become the favour of Death, yea, the Prince of Life to become a Stone of stumbling, and an occasion of Death. It is true all Mankind are bound together by a mutual Fraternity and Cognation, as also by their Duty to their Creator, that they cannot permit sin, but are bound to prevent it in others, without being partakers thereof, but the Supream Rector being under no Law or Obligation of Subjection, may and doth for the illustration of his own Glory, who can bring Light out of Darkness, and Good out of Evil, and for the Glory of his Justice in Punishing, and of his Mercy in Pardoning, permit sin. 5tly. Such an illimited Liberty is advanced, as is utterly inconsistent with the Omniscience of GOD in his previous foresight of Future Contingencies, and especially of the actings of Free-Will, until they be actually produced, even as a Man (saith the (b) Apolog)

(a) Acts 4. 16. Ps. 50. 21. Ps. 76. 10. 2 King. 19. 28
 Il. 10. 5, 6, 7. Gen. 50. 20. (b) page 127.

because

because he loves his Wife and finds her wise, would give her an absolute permission to dispose of his Goods without his being desirous to know how she should do it. But by parity of Reason, the Omnipotence of GOD in Creating and preserving all things possible may be impugned, as his Omniscience in foreseeing all possible Free Events, nor can I see how the Dr. with all his Soap and Nitre will wash off the imputation of intrenching upon the Certainty, Eternity, Independencie and Immutabilitie of GOD's Knowledge, in stead of Certainty there is nothing left but a dubious guessing to what side *Free-Will* seems good to incline. Instead of an Eternal Purpose and Council of his Will made before the Foundation of the VWorld, is allowed him only a bare Reflection, or back-look upon the Issues and self determinations of *Free-Will*. Instead of beholding all things at once, *uno intuitu*, in the Glas of his own Essence, His Knowledge must be successive, mutable and depending upon External temporary Objects. Instead of Omniscience or an Infinitely perfect Knowledge, His Knowledge must daily increase, and receive new Additions of Certainty always in proportion to the actual Existence of Future Contingencies, coming to the Knowledge of what He was formerly ignorant of. Notwithstanding the Dr. is bold to say, as he doth *Apolog. page 128* GOD's Knowledge of us, is but the Effect of his Arbitrary Will; for GOD's Knowledge of us, or His Omniscience is an Essential Attribute of his Nature, which, consistently with Himself, He

He cannot forgoe, nor will He bear with the Violation of it. His Objection To know a thing determinatly, that is in it's own Nature indeterminat, ever till the Free-Agent determine himself, is to know it contrary to it's Nature, and not as it is in it self, is of no weight; for GOD's Fore knowledge doth not imply any force upon the Determination of the Free Agent, to make him Act contrary to his own inclination: Nor does He foresee things otherwise than they are in their own Natures, but where GOD hath not made a necessary connexion between the Cause and the Effect, there He foresees a Contingency, and where He hath appointed, that the Cause shal necessarily produce the Effect, that is foreseen as a thing that will necessarily and certainly come to pass; so that we ought not to Measure His Knowledge, by our short and imperfect Line, unto whom all vicissitudes of Time, past, present and to come, are the same in His Eternal Existence and Duration, and before whom all things in all Periods of Time, are Naked and Open, tho' they may be hid from our Scanty and Imperfect Sight: Even the foresight of a Judicious and Intelligent Person, will go far in discerning what will be the result of the Determination of a Free-Agent; and if so, then, to deny GOD a certain and infallible Knowledge, upon what part a Free-Agent will fix his choice, were to divest Him of His Omniscience, one of his Essential Attributes: And why may not His Omnipotence in creating or preserving all things possible, be impugned by Parity of Reason, as His

His Omniscience in Forseeing all possible Free Events. Thus Bradwardin Lib. 1. cap. 24. As quoted by Theophile Gale, in his Court of the Gentiles page 244. As if there were an Immobile Eye in the Center of the Heavens, which should see by extromission and actively, as GOD seeth, it would always see uniformly, without all Mutation, every part of the Heavens turning Round, and the same part now in the East and anon in the South, and then in the West. Thus GOD in like manner sees all variable Objects, and parts of Time, with their Distance, Vicissitudes and Successions, without the least Variation or Succession, because He sees all things not passively by Species and impressions received from the things themselves, but actively in his own Essence and Will, the active Principle of all.

Sixthly, by A. B. and the Dr's principles, a Natural Power and Strength to do good in Man is Exalted, while the whole of Conversion and Salvation is ascribed to the consent of Free-Will [which according to the Dr. is only a Present of Natural Gifts] in the option whereof it is either to Receive or Reject, improve or not improve the Offers of Grace; for equal Measures of Light and Grace being bestowed upon two different Persons, if that one of them shall receive benefit thereby, and the other not, it must be wholly Attributed and owing to the choice of his own Free Will; and therefore he hath not GOD for his Grace, but himself to thank, that he hath made himself differ from another, as consenting to embrace

brace what another who had no less measure of Grace had foolishly rejected; than which nothing can be said more contrary to sundry plain Scripture Texts, or more derogatory to the *Power, Spirit and (+) free Grace of GOD*. And further the most effectual Methods of Grace for the Redemption of Sinners should be baffled, the Antecedent Decree of GOD, for bringing in the *Number of the Elect* might never be accomplished, nor the Covenant between the *Father and the Son*, that the *Son* should see of the *Travel of his Soul* and be satisfied, come ever to be ratified; the Golden Chain of *Election, Vocation, Iustification, Sanctification*, should be loosed; Redemption might be purchased by *CHRIST*, and not one single Person made partaker thereof; for why *Free-Will* sits at the Helm, and can direct the Sinner's Course to any Harbour, either of Heaven or Hell, as it pleaseth; and if ever any one Man get to Heaven, his *Free-Will* must needs be the sole Cause of his happiness, it being the Key that hath opened the Door to all the Inhabitants there.

Seventhly, In the last place it were easie to shew how *A. B.* and the *Dr.* tread in the steps of our *First Parents*, who leaning more to the power of their own *Free-Will*, than to the Grace of GOD, made a woful Defection from GOD: And that they take part with the *Jews, Pelagians*

(+) *John* 15. 5. *Eph.* 2. 8, 10. *1 Cor.* 15. 10.
1 Cor. 4. 7. *Rev.* 15. 4.

and

and *Semipelagians*, and with the Modern *Socinians* and *Arminians*, in opposition to *Luther* and *Calvin*, and the whole Body of the *Reformed Divines* and *Churches*; yea, and even against the more Moderat *Papists*, the *Dominicans* and *Janseists*, who are in that Point followers of *Augustine*. But the proposed Bounds of Brevity being already transgressed, I shal rest satisfied with this hint, leaving the Improvement and Enlargement to Others, And proceed.

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The Dr. Rebuked for his boldness in Insulting GOD and Man in the Matter of Reprobation. The Modesty of the Westminster Confession in that Matter. Accounts of Predestination and Reprobation taken from the Holy Scripture. The Agreement of the Westminster Confession therewith. The Westminster Doctrine of Reprobation cleared of Calumnies. The Glory of the Divine Attributes Illustrated by the Doctrine of Reprobation. The Dr. Reproved for Misrepresenting our Judgment anent Reprobation. His and A. B's. Opinions in that Matter exposed. Six Undoubted Truths owned by all Christians equally lyable to Censure with Reprobation. An acknowledgment of our own Inbecillity to fathom this Depth. Two Quotations out of Theophile Gale and Clarkson.

OF REPROBATION.

THE next pretended Error branded by the Dr. for Blasphemy, is Reprobation, which is Represented in the blackest Colours of Hell, rather as a Doctrine of Envyous Devils, or of Men of no better Tempers, than a Revealed Truth of that GOD, who is altogether Love and Goodness; and with Sarcastical derision, seeming Pity, but real Malice towards it's Abettors expressed in that Petition, *Father forgive them for they know not what they say.* Here he sharpens his Tongue as a Sword, sets his Teeth on Edge to an

an unusual strain of Bitterness to Corrode the Truth, the Poyson of Asps is under his Tongue, what shal be given unto thee, or what shal be done unto thee, thou false Tongue, sharp Arrows of the Almighty with Coals of Juniper? It is not a Mortall like himself, that he opens his Mouth, and belches his Venom against; GOD Himself is Insulted, He becomes a Party, and will prove a terrible One. He who is the Supream LORD of the World is arraigned before the petty Tribunal of this Man's shallow Capacity: The Equity of the Divine Decrees, with respect to the Salvation or Damnation of Man is call'd in question, and measured with the Line and narrow Dimensions of his short sighted Wisdom and Understanding: Plain and positive Scripture Accounts of Election and Reprobation are discredited or wrested to a quite contrary Meaning than what they bear; but to come closser to the Point.

In order to remove that Calumny, *What is more needful to shew the Blasphemy of this Error, than to Explain what it is to Predestinate to Eternal Damnation;* We shal endeavour a just Explanation of this great Mystery conform to the Protestant Doctrine; and vindicat from foul misrepresentations, which will be sufficient to prove and confirm it, as an undoubted Gospel Truth.

It is true (as saith the *Westminster Confession*) the Doctrine of this high Mystery of Predestination is to be handled with special Prudence and Care, that is, with Gravity, Humility, Self-Denyal, and restricting the Proud Sallies of our own VVit and Reason

Reason to the Level of GOD's Word, without the Conduct whereof we will find our selves entangled in a Labyrinth of inextricable Difficulties, but steering by this Compass we may venture our into this great Depth, without being in hazard of Shipwrack upon the Rocks of Error or Blasphemy.

The Holy Spirit of GOD in Scripture hath expressly, and in so many VVords declared (†) That known unto GOD are all his Works from the beginning of the World. That his Purpose according to which his Grace is given in CHRIST JESUS, was before the World began: That the Wisdom or Gospel spoken by the Apostles was Ordained by GOD before the World. But more especially with respect to the Salvation or Damnation of Men; There are Vessels of wrath fitted to Destruction, and Vessels of Mercy afore prepared unto Glory: Whom He did foreknow He did Predestinat, Call'd, Justified and Glorified: He hath chosen us in CHRIST before the Foundation of the World: He hath from the Beginning chosen you to Salvation: The Foundation of GOD standeth sure, the LORD knoweth who are His: Such as were Ordained unto Eternal Life Believed: Some are disobedient whereunto also they were appointed: In a great House, are some Vessels for Honour and some for Dishonour: Such ungodly Men were of Old Ordained to this Condemnation.

(†) Acts 15. 18. 2 Tim. 1. 9. 1 Cor. 2. 7. Rom. 9. 22, 23. Rom. 8. 29, 30. Eph. 1. 4, 5. 2 Thes. 2. 13. 2 Tim. 2. 19. 1 Pet. 2. 8, 9.

In agreement with this Scripture Language, saith the forementioned *Confession*, the rest of Mankind (who are not Elected to Glory) GOD was pleased according to the unfearchable Council of his Will, whereby He extendeth or withholdeth Mercy as He pleaseth, for the Glory of his Sovereign Power over his Creatures, to pass by and to Ordain them to Dishonour and wrath for their sin, to the praise of his glorious *Justice*.

Now what is there here sounding harshly in Christian Ears, or reflecting dishonour upon GOD by charging Him foolishly? There is no shadow of Cruelty or injustice in GOD, nor involuntary Damnation upon the part of Man: No injury is done to the Innocent, nor violence offered to *Free-Will*: None are appointed to suffer but because of sin: And none are forced to sin by the Decree of GOD, which being Immanent or within himself doth not Necessitate or Determine any Man to sin by Compulsion, but the blame of his sin must ly at his own Door, even because of his voluntary perversness, and chusing Death rather than Life, and proposing rather to gratifie his sensual pleasures, than to please GOD; (†) for every Man is tempted when he is drawn away by his own Lust and Enticed. He hath not Decreed from Eternity, nor doth he in Time inflict any punishment but for sin. Neither hath He pleasure in the Death of Sinners, but calls upon them by his Works, his Word and his Rod, though

(†) James 1. 13, 14.

HE

He doth not always (which He is not bound to do) effectually recover and bring them home to himself by the irresistibile efficacy of his Grace. They are only the Obstinate and Impenitent whom his Soul hates, whom he leaves to perish in their estate of Sin and Misery, and for their sin voluntarily committed and obstinately continued in; hath Ordained them to Eternal Torments.

This Doctrine contributes not a little to the Illustration of the Infinit Perfections and Excellencies of GOD, their Glory is displayed as with a shining Lustre: His Sovereign Authority and Dominion over his Creatures, to dispose of them to what Ends and Purposes he pleaseth; His Omniscience in beholding all things Past, Present and to Come; His *Vindictive Justice* in Ordaining Punishment as a Just Retribution for Sin; His *Omnipotence* in being able to put all his Threatnings in Execution; His *Goodness* in making choice of any, when all deserved to be rejected; His *Mercy* in receiving all Penitents to his Favour. All these his Adorable Attributes are acknowledged and Vindicated, and GOD himself appears upon his Thron of Majesty, highly Exalted above the Children of Men, with his Eyes beholding their Actions, a Sword of Justice in his Hand, and open Arms to Embrace the Penitent.

But such is the power of *Ignorance* or *Malice* in the *Dr.*, that this so plain and useful a Doctrine bears the Reproach of Error and Blasphemy, as giving a *Horrid Representation of GOD Almighty*, as if *He had Created the greatest part of Mankind*

for another End, but that He might Recreat Himself in their Eternal Torments, or that they shal hate and Curse GOD to all Eternity. The Primary Intention of GOD in the Reprobation of the wicked, is to Exercise His Vindictive Justice upon them because of their Sin; their Damnation is no further pleasing to Him, than that it contributes to the great End proposed by Him in all his Actions, *Viz.* The Manifestation of his Glory; and that they continue to hate and Curse Him in Hell is a just punishment for the hatred they bore Him on Earth, and because they are made the Objects of his hatred, wherein the Essence of Damnation seems rather to consist, and who can find fault if GOD shal raise his Glory upon their just Ruins.

It is evident then, that this subtle *Dr.* stands guilty of Falsehood and Forgery, in representing our Judgment by that which is a quite different thing from it, and charging us with imaginations that never came into our Minds, as if we had accounted GOD a *Phalaris*, *Busiris*, or some such cruel Tyrant, whose pleasure consisted in anothers pain; his Ears ought to pay for the slanders of his Tongue, and have his Forehead branded with a *Nigrum Theta* to testifie his Defamation.

As for his own Opinion, tho' it seems he is ashamed to publish it here, as he ought to have done, and reared up a Structure of his own, in place of that which he attempted to demolish. *Si, melius quid habes, accerse, vel imperium fer,* yet he

He shall not escape so, for both his and A. B's Thoughts upon this Subject are to the following Purpose, as may be seen in their Writings. (†) That **GOD** Almighty never made any previous distinction of *Elect* and *Reprob* by an Eternal Decree, nor knows He who are to be of the number of the one or the other before their Death more than the *Child unborn*, He has promised Mercy and Happiness to the Penitent, and threatened the Impenitent with Eternal punishment, but who these Persons are, that shall Repent or continue Wicked is without the Sphere of his Knowledge: It's true the greatest part of Mankind will be damned, but **GOD** had no less intent to save them, was at no less pains about them, afforded them equal Measures of Grace with those that are saved; that he had no less degree of Love to *Esau* than to *Jacob*, to *Ahab* than to *Manasseh*,

(†) Renov. Gosp. Spirit, page 247. True it is the Scripture says that **GOD** chose Jacob and rejected *Esau* two Brothers of the same Birth, but this is only to show, that **GOD** chooses the Good and refuses the Wicked, and not that He had any particular affection more for Jacob than for *Esau*, for Peter more than Paul, seeing He had chosen all Men in Adam unto Salvation, and had also saved and pardoned them in Adam after his Fall, all equally through the Merits of **JESUS CHRIST**, not one excepted, upon this account Grace, Damnation, Pardon and Penitence had all equally place in all Men. See Acad. L. D. page 6. Is it to be presumed &c.

to *Judas* than to *Peter*, and was no less earnest for promoting the Salvation of the one, than of the other, when any of these wicked perish, He is disappointed of his Design, His Measures are quite broken, His Purposes of bringing them to Salvation Baffled, and it was no more in His Power to Help and Save them, than it is in the power of an Infant to preserve a Ship from sinking, when dashed upon the Rocks by a Tempestuous Sea.

After this just Representation of the Consequences of the opposit Opinions, because the *Dr.* writes *Cruelty, Blasphemy &c.* upon the *Protestant* Doctrine, I shall instance sundry unexceptionable Truths owned by all Christians, which are no less unaccountable to Human Reason than the Doctrine of *Reprobation* is: Not that they are unjust or unreasonable in themselves, but equally lyable to Censure. As *First*, That all Mankind should be brought into such a Lamentable Condition of Sin and Misery, for the sin of their first Parents, committed some *Thousand Years* before some of them had a Being, whereunto they had no Accession, nor gave their Consent to the Terms of the first Covenant, either Personally, or by Deputation. *Secondly*, That the LORD should from all Eternity Decree that his dearly Beloved, His only SON, a Person of the most Spotless Innocence, should be Condemned and Suffer, to acquite the Guilty. That in Time this *Merciful Father* has delivered Him to a most Bitter, Painful and Shameful Death, has poured out upon Him

Him the fullest Vials of his fiercest Wrath, and that all this was done, endured and suffered for these who were both Enemies and Traitors to GOD and his SON. *Thirdly*, That five Parts of six of the whole VWorld, should be left in *Heathenish* or *Mahumitan* Darkness, without the Knowledge of the true GOD, and his Son JESUS CHRIST, whom to know is Life Eternal; and that the Means of Grace and Salvation should be confined to the narrow bounds of *Christendome*, and so few professing Christians fall in Love with the *Reformation*. *Fourthly*, That Grace it self doth make such unaccountable *Distinctions*, as to reach very unlikely Objects, while others who make a fairer shew want that Benefit: That some who seem to be at the *Gates of Heaven* do not get in, and others who have been on the Brink of the *Bottomless Pit*, have been suddenly Recovered, and caught up into Heaven: That the *Young Man in the Gospel*, who had some good things, Amiable Qualities in him, went away from CHRIST sorrowful, and for what is known never returned; and yet there were cast out of *Mary Magdalen* seven Devils; that a Look of Love was cast upon *Peter*, who had three several Times denyed his Master with Curses and Oaths, and *Judas* the Betrayer is suffered to perish miserably; that a Blasphemous Persecuter, *Paul*, was stopped in the Career of his Fury and Madness, but *Agrippa*, who was *Almost perswaded to be a Christian*, went no greater length; That he shall have as liberal wages, who wrought

in the *Vineyard* only from the *Eleventh hour*, as he who began his work in the Morning, and endured the Heat of the Sun. *Fifthly*, That one sin by Divine permission shall be a just punishment of another, that such as like not to *Retain GOD* in their *Knowledge* should be given over to a *Reprobate Minde*, to do these things which are not convenient; that such as received not the Truth of *GOD*, that they may be saved, *GOD* shall send them strong *Delusions* to believe a *Lye*: And such as are habituated in this World to hate and curse *GOD*, shall have no other Employment in the next, and so consequently continuance in, and repeated Acts of sin shall be their greatest punishment. *Sixthly*, That the punishing of Temporal sins, with an *Eternity of Torment*, consists with the *Infinite Justice* and *Goodness* of *GOD*, that no Means of Redemption was ever provided for the Fallen Angels, but for their Commission of one sin, They are reserved in *Chains of Darknes* to the Judgment of the great Day: That for their sin as well as for the sin of Man, whose whole Life is but a *Span* and *Shadow*, a Recompense of Punishment should be inflicted, which for Severity and Duration seems at first View somewhat unproportional.

There are many other instances of *GOD's Justice* and *Soveraignty*, upon the Records of Scripture and Time, which in the mean time have a fair consistency with His *Mercy* and *Goodness*; and whosoever dares call them in question, will discover as little Christianity, as they will do abundance of Impudence; For who can say to *GOD*

what dost Thou? May He not do with his own what He will, and make one Vessel to Honour and another to Dishonour, and appoint some of the Degenerate Posterity of Adam to just punishment for sin, wherein they Love to continue to their Lives end? What is here advanced may serve to stop the Mouths of Contentious Cavillers, let them beware of Disputing the great Truths of the Gospel, or to seek and forge, where they cannot find a fault, or to say with Nicodemus, *How can these things be?*

Indeed it becomes us to behold this *High Mystery* with an Eye of Admiration of the *Divine Perfections* shining forth therein, and of our own Naughtiness and Demerits, and make a Practical Improvement thereof, by deducing useful Inferences therefrom, both for Enlightening our Understandings, and better regulating of our Lives, rather than with a design to satisfy our Curiosity, or have Matter for empty Speculation. It becomes us rather to dwell in the *Low Valleys*, making our *Calling and Election sure*, by the Exercise of known and Commanded Duties, than by climbing up to the Top of Precipices, and therein taking too narrow a prospect of a *Mystery*, which is more dazzling than the Sun, Older than Time, and higher than the Heavens; our Brains may turn vertiginous, and we come to lose all just apprehensions of GOD and his Decrees, our Duty and our Selves. It becomes us to lay our *Hands upon our Mouths*, and our Mouths in the Dust, and with all Profound, and dutiful Veneration to cry
out

out with Paul, O the Depth of the Riches both of the Wisdom and Knowledge of GOD, how unsearchable are his Judgments, and his ways past finding out. It becomes us in a deep sense of our own unworthiness, and what a surprising Mercy it is, that any of the Race of Adam are saved, when all might have been left to perish with the fallen Angels, to acknowledge the Sovereignty, Power, Wisdom, Lustice and Goodness of GOD, and his unquestionable Right to advance his Glory, by what ways and means He sees meet, even tho' it be in our just Condemnation; and then we shal neither be altogether in Ignorance, nor in any dangerous mistake, tho' we cannot satisfyingly Resolve all Difficulties, nor answer all Objections to the Conviction of Adversaries; the complezt Comprehension of this and other Mysteries in Christianity, being reserved to an after state, when all Imperfection in Knowledge and Error in Judgment shall be removed, *And we shall see and know as we are known.*

In fine, To Conclude this Chapter, seeing the Dr. would strengthen his Opinion, and Calumnies with the Testimony of his fellow Dr, Dr. Cudworth, I have thought fit to oppose a few Quotations out of the Writings of two English Divines, who tho' not of the Doctorat Degree, yet are as universal Scholars and much Sounder in the Faith than any of the two Drs. who are *But Brethren in Error.* The first Quotation is of Theophile Gale who in his *Court of the Gentiles*, part 3d, p. 368. Discourfing of the lustice of GOD, saith, 'There is

is no Justice properly so termed in respect of
 the Creatures, whereby GOD stands obliged to
 them, Antecedent to the Constitution of his own
 Will, nothing more unjust, than to deny unto
 GOD an absolute Dominion to dispose of the
 Creatures made by Him, as it pleaseth Him,
 and that GOD did *de facto* inflict the highest
 Torments on an Innocent, Pure, Spotless Crea-
 ture even the Human Nature of his own SON,
 is most Evident. They who deny GOD's ab-
 solute Dominion over the Creatures deny Him
 to be their Creator; doth not GOD give to every
 Creature what shape He pleaseth? Is it not an
 End sufficient for the Being of a Creature to
 be the Objective Glory of a Divine Attribute?
 and therefore if GOD should make a Creature
 to destroy it, thereby to illustrate the Glory of
 his Power, who can say He is Unjust? the great-
 est Notions our Minds can form are too narrow
 to express the absolute Dominion of GOD over
 his Creatures.

The other Quotation shal be taken from that
 Sermon of Rev. Mr. *Clarkson* upon 1 *Chron.* 29.
 11. page 313. 'First saith he, the LORD has
 Right to pass by some when He chuseth others,
 to leave some to Misery, while he sets apart
 others for Life and Happiness; unless the Sove-
 reign LORD of all, has less Right and Power
 to dispose of that which is more his own, than
 Common Reason acknowledges Men to have for
 the disposal of that which is less their own; He
 may Righteously, and without any shew of injury

to others, do what He will with his own, and so may chuse some of the Sons of Men to be the Objects of his special Favour, and refuse others without any injury to these that are rejected; for in this both the Persons whose state He will have to differ, and the things which make the difference, are more incomparably his own, than any thing we have power to dispose of, is ours; the Persons are his own whatever they have or are; beyond nothing is wholly his, and then the things are his too, Life and happiness are his Gifts; *Eph. 2.* And hath not the LORD right to give what is his own to whom he pleaseth, and to single out some amongst others to partake of it? The LORD asserts his own Right to dispose his Mercy to whom He will, *Exod. 33. 19.* This the Apostle applyes to the present purpose, and by the Light and Evidence of it, disperses the Objection of Unrighteousness. *Rom. 9. 13, 14, 15.* Both Persons and things are more the LORD's than either they or the Vessel is the Potters. And whereas it is said that the LORD's dealing thus differently with Persons otherways equal, makes him chargeable with Respect or Acception of Persons. It will appear that this Objection is altogether Impertinent, for Acception of Persons, which is culpable has place only in Judiciall Acts, or these of like Nature. But in Acts of Bounty it has no place, where one is not dividing what is Right and Just betwixt others, but where he is disposing of his own; and this is the Case here. The LORD proceeds

proceeds not in these Acts, as a Judge distribut-
 ing to every one what is due in Law, but as
 a LORD and Proprietor disposing of what is
 his own, to whom, and how he pleases. And
 there is not herein any shadow of respecting Per-
 sons, since He is not moved thus to deal with
 us by any External Respect whatsoever. 2dly. Saith
 he, The LORD has Right to vouchsafe his
 Gospel unto some and not unto others; it is
 his own, He hath used this right in all Ages
 apparently under the Law. *Pf.* 147. and after-
 wards also *Matth.* 11. 25. This, some cannot
 digest, that the Ordinary Means of Salvation
 should be denyed to any. But He does them
 no wrong that want it, it is no injury to with-
 hold that from any which is no way due to
 them. And how does it appear that the Gol-
 pel is due to any that want it? By what Right
 can they challenge that of the LORD which
 is his own, and at his free disposal? The LORD
 has Right to deny his Grace to some, when He
 gives it to others. It is his own, He may give,
 or deny it to whom He will, but has declared
 it to be His Right by Communicating or with-
 holding it as He pleased. *Deut.* 29. 2, 3, 4. *Mat.*
 22. 14. *1 Cor.* 1. 26, 27. It comes not to any but
 by Free-Gift, He owes it no way to any un-
 less He has promised it, and where has He
 promised it to all, or to any that never had it?

The CONTENTS of the Third CHAPTER.

The Dr's Discourse of Faith reduced to four Heads. His Omission of the Distinguishing Property and Excellency of Faith. His Indirect and Invidious reflections, his mistaken Notion and Sentiments of Faith in confusing it with other distinct Graces. His attack upon the Westminster Catechism repelled, from the Doctrine of that Catechism and Confession, and his Prevarications discovered.

OF FAITH.

WHAT he advanceth in this Section may be reduced to these four Heads. 1st. He sets himself to commend Faith with just Encomiums and Praises. 2^{ly}. He finds Fault with such whose Faith is Dead, or whose Faith and Practise are contrary the one to the other. 3^{ly}. He gives his own Notions and Sentiments of Faith. 4^{ly}. He attempts to expole and overthrow that description of Saving and Justifying Faith set down in the *Westminster Confession and Catechisms*.

As to the first, his Extolling Faith with deserved Praises, we heartily join with him; for indeed glorious things are spoken of it in Holy Write, and even far more glorious than he is pleased to take notice of, *viz.* That it is the great Glory, Excellency and the distinguishing Property of

of Faith to be the *Conditio sine qua non*, or rather the Instrumental Cause of Justification, receiving and Applying CHRIST and his Righteousness for Justification and Salvation, according to these clear Scripture Testimonies (†) *Being Justified by Faith, GOD is the Justifier of him that Believeth in IESUS, whatsoever Believeth in Him shall receive Remission of Sins. But as many as received Him to them gave He power to become the Sons of GOD, even to them that believe on his Name.* Now to pretend to give an account of the Nature of Faith without mentioning its Essential Property and Office, the Omission must needs be palpably industrious, and therefore highly Criminal; as if in the description of Man, no regard were to be had to his *Rationality* or *Risibility*, but his Measures were to be taken from his *Secondarie* and *Accidental* Qualities, as that he is *Animal bipes implume* &c. so take away that Act of Faith, whereby it Receives and Rests upon CHRIST *alone* for *Salvation*, you destroy the Nature of Faith, it is dead, and what is given out for it, is quite another thing than what is said by the Holy Spirit to be Saving and Justifying Faith, it is rather an Empty word or an Airy Phantasm, than such a valuable Grace of which such *Glorious things* are spoken in Holy Write.

As to the second Head, we are also agreed in the just Reproofs bestowed on them whose Faith

(†) *Rom. 5.1. Job. 1.12. Rom 4.5. Gal. 3.14. Job. 3.36.*

is Dead, or whose Faith and Practice are contrary the one to the other; for where there is a true and lively Faith, it will not fail to produce suitable effects in the Reformation both of Heart and Life; But it is observable that tho' he does not expressly condescend upon the Persons whose Principle by which they Reason and Talk and Preach is different from that by which they Live and Act, yet his meaning is obvious, and it is no doubt the Abettors of the *Westminster Confession* and *Catechism*, to whom he points as with his Finger, and charges them with that failure (they having all alongs this Preface born the weight of his Calumnies) notwithstanding it appears both from that *Confession* and their avowed Principles and Practices, that they disown a Dead and Barren Faith, which is not operative and Productive of good Works, and are carefull in this matter to reconcile their Practice with their Principle. It must therefore be a groundless Insinuation and Calumnie, and the *Dr.* by giving such indirect and back-thrusts, when he gives no fair Warning, discovers himself to be a treacherous Combatant, and ought to be treated accordingly.

In the third Place, the *Dr.* gives his own Notion and Sentiments of Faith, and saith he *To desire, Contemplate and enjoy GOD, to deny ones Reason, Pride and self conceit, to minde things unseen and Heavenly, to conform our selves to the Example of JESUS CHRIST* is to have Faith. Now the *Dr.* is not ignorant how that by the Rules of a
Logical

Logical Definition a general Term or Attribute called *Genus* which is common to the several Branches or Species, as also an other more particular Term called *Differentia* or an Essentiall distinguishing Property is required, whereby the Nature of the thing Defined, may be discovered both in its agreement with and Difference from other things; thus a Man is defined *Animal Rationale* or a *Rational Animal*, but in the account and Definition of *Faith* here given, no such Rules are observed, nor is there any care taken, to show what it has in common with other Graces, or peculiarly proper to it self, or wherein its Nature doth consist, in contradistinction to other things that may have an appearance of it, and another Grace which hath different Acts and Objects, may not be mistaken for it. It is true, there is an agreeable harmony between the *Sister Graces*, an Insoluble Concatenation between the Links of the *Golden Chain* of Christian Vertues; yet each of them have their several distinct formalities, Essence or Notions, under which they are to be considered, nor are they all to go under one Common Name (*Nomen* being *quasi Novimen* for distinctions sake) neither are we to take one of them for another, otherwise we will run into the greatest Confusion, through Ambiguity and Equivocation of Words, and thence come to mistake things themselves. There are sundry both Natural and Artificial things that have a near Relation and Resemblance and an intimate Conjunction with one another, which yet

it were a Catechistical or Improper way of speaking, to call by one and the same Name, or to Attribute to the one, the distinct Properties of the Other, e. g. Hail and Rain tho' they be both the Product of Vapours and Exhalations, both formed in the Lower Region of the Air, and descend in like manner in smal condensed drops, yet they have different Denominations, Properties and Effects. Thus *Ice* though it be both Daughter and Mother of *Water* cannot be properly reckoned *Water*, while it continues under the form of *Ice*. Again as to Artificial Composures, *Copper* and the *Calaminary Stone* are the Essential Ingredients of *Brass*, yet *Brass* is of a different Nature from both. In like manner tho' *Faith* have a near, necessary and powerful Influence upon other Graces, tho' it work by Love and be justified by Works, yet it is neither the one nor the other, but a distinct Grace by it self, and being appropriat to receive CHRIST and his Righteousness, it claims a higher Office and Dignity, than any other Grace can be said to have.

It is true, in the account given by the *Dr.* the Nature and Properties of sundry Christian Graces are Graphically described, and with sufficient accuracy, but in the mean time he has left the proper Acts and Object of *Faith* untouched and unexplained, as will appear from this particular Enumeration. It is not properly by *Faith* that the Heart is Renewed, and the Divine Life is breathed into it, and maintained in it, but by the Regenerating and Sanctifying Operations of the Spirit.

GOD

GOD Considered absolutely without respect to a Mediator may be the Object of a *Heathen* or *Mahumetan Faith*, but *Christian Faith* looks to GOD as reconcileable and Reconciled in his SON, by whom alone there is *Access to the FATHER*. To Desire, Contemplate and Enjoy GOD is properly to *Love Him*; to die unto Ones self and his own Desires, is *Mortification*; and in all his Actions and Designs to bring his Desires into the Will of GOD, is *Resignation*; to do and intend all for GOD, is to *Glorifie Him*; to forgoe Ones Reason, Pride and Self-Conceit, is *Self-Denyal*; to have mean and low Thoughts of our own Talents, Strength and Virtue, is *Humility*; To mind only things that are unseen, is *Heavenly Mindedness*; To conform our selves to JESUS CHRIST is to follow Him and *Imitate his Example*. Now since all these and such like Graces are in Scripture severally expressed, and have their distinct Designations and Qualities, the *Dr.* jumbling them together by one common Name and Acceptation, opens a Door to the greatest Confusion and disorder, and takes a Method contrary to that of the Holy Spirit, which reckons up sundry Catalogues of Graces, as (†) *Add to your Faith Vertue &c.* but the *Fruits of the Spirit &c.* which Graces have such an inteparable Connexion as where the one is found the other will not be wanting, but to call them all by one Common Name, in stead of illustrating, will obscure and confound the Nature of things distinct.

(†) 2 *Pet.* 1, 5. *Gal.* 5. 22.

If it shall be Objected that *Faith* is of a general Import and Significancy, being taken sometimes for the whole Doctrine of the Gospel, and sometimes for an Assent to all its Precepts, Promises and Threatnings, why then may not all Graces go under the Common Name of *Faith*? To this I Answer, That altho' *Faith* is sometimes taken in a general Acceptation, yet where there is a *Formal undertaking* to describe *Faith* in its Nature and Office, Acts and Object, for the instruction of the Ignorant it must be understood in the strictest and properest sense it is capable of, and in distinction from other *Sister Graces*, as a *Star* not as a *Constellation*. Which will be further clear from these two Reasons. *First*, *Faith* hath the peculiar Honour of being the Instrumental Cause of *Justification*. (†) *Being Justified by Faith*: and hence it is called *Justifying Faith*. But to say *Justifying Repentance*, *Holyness*, *Humility &c.* sounds harshly in Christian Ears, and has no shadow of warrant from Scripture. *Secondly*, That *Righteousness* which is the meritorious Cause of *Justification* is called the *Righteousness of GOD*, in opposition to the *Righteousness of Man*, and is also said to be the *Righteousness of Faith*, but in no Propriety of Speech or agreeably to Scripture sense and Language, can this *Righteousness* be termed the *Righteousness of Love*, *Patience*, *Humility &c.* So that this *Dr's* Notion of *Faith* is far different from the account of *Faith* given by

(†) *Romans* 5. 1.

Paul

Paul the great Doctor of the Gentiles.

The *Dr's* next attempt in this *Paragy.* is to expole their folly and wickedness, by whom such Notions are given and inculcated into the minds of People, of Saving and Justifying *Faith*, as encourage them to think the Practice of Piety not necessary; who make *Faith* to be only a Receiving and Resting upon CHRIST and his Righteousness, held forth in the Gospel for Pardon of sin, and for the accepting and accounting of their Persons as Righteous in the sight of GOD for Salvation; as (saith the *Dr.*) is Taught in the *Larger Westminster Catechism*. Were the *Dr.* an utter stranger to the *Protestant* Doctrine and Practice in this Point, or did such a Calumnious imputation proceed from invincible Ignorance, he were more excusable; but it being a no less notorious falsehood, than the most groundless Legend of *Rome*, forged through Malice on purpose to disgrace the Reputation of the *Westminster Confession and Catechisms*, its Abettors and Defenders, the just Stigma or punishment of a false Tongue and lying Lips ought to be inflicted; his uttering such manifest untruths in the Face of a Nation, where the contrary is so well known, speaks his want of all Sense of Honour or Honesty, and that in stead thereof he has got him a large Stock of Impudence, that refuses to be ashamed or boggle at any thing, whereby he may blacken and load the reputation of such, as he accounts his Adversaries; for in what *Protestant Confession or Catechism, Sermon or Writing*, did he ever Read or hear,

hear, or is taught that the chief and only thing desirable by fallen and sinful Man, is only pardon of sin and not the *Renovation of his Nature*, and that a trusting in the Power and Spirit of GOD for the overcoming corrupt Nature, is not a branch of *Faith*. What Child of above seven Years of Age, knows not that conform to *Protestant Doctrine* delivered in the *Westminster Confession and Catechisms*, there is an inseparable connexion between *Justification* and *Sanctification*, *Faith*, *Repentance* and *New Obedience*, that as in *Justification* by the Blood of CHRIST, Pardon of sin, and the accepting our Persons is obtained, so in *Sanctification* we are renewed by Grace in the whole Man after the Image of GOD, and enabled daily to dy unto sin, and live unto Righteousness; that all the blessings of the New Covenant, the Graces and Fruits of the Spirit, are the Fruits of CHRIST's Purchase, to be trusted in and sought unto, no less than pardon of sin; that there must be a Principle of Grace and Holyness implanted in the Soul wrought by the Spirit of JESUS CHRIST, as the Root and Spring of all acceptable Obedience, and bring forth good fruit in the Life, without which the empty Leaves of a Profession will not serve, and so are directed to take the Spirit for our *Guide*, the Word as our *Rule*, the Life of CHRIST for our *Example*, and the Glory of GOD as our *Ultimate End*, with much more of a like import. And that the *Westminster Confession and Catechism* may not ly under the burden of such an odious Defamation, let it speak for

it self, in its own Words and Language *Chap 14. of Faith.* The principal Acts of Saving Faith are Accepting, Receiving and Resting upon CHRIST alone for *Justification, Sanctification and Eternal Life*, by Vertue of the Covenant of Grace, where expressly a Resting upon CHRIST for *Sanctification* is required as an Act of *Faith. Chap. 15.* That Repentance is of such necessity to all sinners that none may expect Pardon without it. *Larger Catechism Q. What is Justifying Faith. Ans.* Justifying Faith is a saving Grace wrought in the Heart of a Sinner, by the Spirit and Word of GOD, whereby he being convinced of his sin and Misery, and of the Disability in himself, and all other Creatures to recover him out of his lost Condition, not only assenteth to the Truth of the Promise of the Gospel, but Receiveth and Resteth upon CHRIST and his Righteousness therein held forth for pardon of sin, and for the Accepting and Accounting of his Person as Righteous in the sight of GOD for Salvation. Now here is no Insinuation nor will the words bear any such sense, that *Sanctification* or a Power to overcome corrupt Nature, is not a branch of CHRIST's Purchase, and that he who is our Redemption is not to be trusted in for *Sanctification*, as well as for *Justification*. Again, in the *Shorter Catechism, Q. What is Faith in JESUS CHRIST, Ans.* It's a Saving Grace whereby we Receive and Rest upon him alone for Salvation, as he is offered to us in the Gospel. Now CHRIST in the Gospel being offered

in all his Offices, as a KING to Rule, Subdue and Conquer; as a PROPHET to Teach, and a PRIEST to make Attonement, he is to be accordingly received and submitted unto. The *Westminster Confession* and Doctrine therefore Suffers egregiously, and we may apprehend at Leisure what the *Psalmist*, saith in haste that all Men are lyars, when a Person of the *Dr's*. Character and high Pretences to Piety, Justice and every thing that is good, is found with a Lye in his Mouth, a Lye in his Right Hand, a bold and bloody Lye dropping from his poysoned Pen, a Lye published in Print, in the Face of the Sun, and before the World, a Lye to be continued in his Books to future Ages and Generations, a Lye hatched by the Father of Lies with intent to stigmatize the Reformed Doctrine with an Eternal Brand of Ignominy; a Lye which can hardly be paralleled for Malice and Hellish Contrivance since the time envious *Lucifer* was cast out of Heaven with a Lye in his Mouth, thereby to delude our first Parents into Ruin, an ordinary measure of Repentance for such unparalleld boldness will not be sufficient, his Eyes should pour out floods of Tears for these high Transgressions of his Tongue, that his guilt may be washed off in the blood of the LAMB, The LORD Rebuke that Lying Spirit that is gone out in the Mouth of this pretended Prophet; and may he have the Benefit of his own Petition, *Father forgive him, for he knows not what he says.*

58 OF PERFECTION.

The CONTENTS of the Fourth CHAPTER.

The Dr's Odious Reproaches of the Venerable Westminster Assembly, setting them in a Direct and Diametrical Opposition to the LORD JESUS. The Judgment of that Assembly as to the Subduing and Mortifying Sin taken from their own words. The state of the Question with respect to a sinless Perfection in this Life cleared. The Dr's Antithesis to the Assemblies Assertion confuted from the Reminders of Corruption in the best, And sundry Scripture Expressions and Examples.

OF PERFECTION.

THE Dr's Bile is not yet *Evaporate*, but continues to be poured out in horrid Defamations of the *Assembly of Divines* met at *Westminster* and the *Confession* and *Catechism* compiled by them. They are made to contradict the blessed JESUS to his Face, being supposed to stand to a peremptory denial of what he is pleased graciously to assert and promise, so that if he speak Truth, they must needs be Arrant Lyars and their Doctrine a no less nursery of Vice, than was ever *Hobbs's Leviathan*, or the debauchest play of the Stage, seeing as guilty Spies they make peoples hearts to melt, and encourage them to yeeld to corrupt Nature, and to set themselves against

against none of their sins, under colour of not being able to be rid of them all, an heavy Inditement indeed! And who can have the face to plead for so deeply guilty Criminals? It is an *Italian* sort of Revenge he takes on that *Assembly*, that he will have them first to deny their LORD and his Grace, and then he'll be sure to Murder their Reputation, since being dead their Lives are beyond the Reach of his Malice. What for a bold, little, snarling Gentleman must this be, that dares thus carberry such an August *Assembly of Protestant Divines*? In what *Protestant University* was he taught his Divinity? Or who are his Patrons and Vouchers? Such Invidious Reproaches of the *Protestant Doctrine*, and Eminent Professors thereof have been vented in the *Vatican* or *Sorban Colleges*, or might have been expected from Cardinal *Bellarmin*, *Bailie* the Jesuit, *Barclay* the Quaker, or *Boarignon* the *Papist Enthusiast*, but there were scarce ever any of the *Protestant* Name before the *Dr.* who had the Pride to Triumph over that Venerable *Assembly*, or to boast of *Sinless Perfection* at the Rate he hath done. With him these are Sound and Orthodox Divines, he agrees with them in Opinion, and his Language is almost the same with *Barclay's*, who in the (†) *Eight Proposition* of his *Apollogy concerning Perfection*, says, 'That the Regenerate do not obey any Suggestions or Temptations of the Evil One, and are so free from Actual Sinning and Transgressing the Law

of GOD, and are in that respect Perfect, and to affirm that it is impossible for the best of Men to be free of sin in this Life, and that none by any Grace Received can keep the Commandments of GOD perfectly, but that every Man doth break the Commands in Thought, Word and Deed, is a wicked saying against the Power of GOD's Grace. *Bourignon* advanceth yet a step higher, maintaining not only the possibility of a *Sinless Perfection*, but boasts that it is Exemplified in her own Practice (†) For if I should ask them as *CHRIST* did the Jews, What Sins do ye accuse me of, they could not condescend on any, because by the Grace of GOD I have NONE, While in the mean time the *Westminster Assembly* must pass for a grossly Heretical Conventicle, as discouragers of Piety, Denyers of Grace, Vitious in their own Persons, and Approvers of Vice in Others.

But passing these Revileings, and from Authority to Reason, let us Examine a litle the state of the Contraverſie in order to remove all needless Logomachies, the avowed Doctrine of the *Assembly* in this Point is, That the Dominion of the whole body of Sin is destroyed in the Regenerat, and the several Lusts thereof are more and more weakened and Mortified, and they more strengthened and quickened in all saving Graces, to the Praise of true Holiness, this Sanctification is throughout in the whole Man, and through the continual Supply of strength from the Sanctifying Spirit of *CHRIST*, the Regenerat part doth overcome,

and so the Saints grow in Grace, perfecting Holiness in the fear of GOD, See Confession of Faith.

The Assembly then do not deny, that there are Spiritual Ones in opposition to such as are meerly Carnal, and Evangelically perfect, as being interested in a fully Perfect MEDIATOR, who may be said to keep GOD's Commands, and do no Iniquity in their habitual Practices, and do fulfil the Law of GOD according to their measure and Capacity; for *Law* is the fulfilling of the Law, and *CHRIST* is come into the World that the Righteousness of the Law might be fulfilled in us. Neither doth the Assembly Assert that the good Works of the Regenerat, or every one of their Thoughts, Words or Deeds, are formally and properly sins; for they are truly Just, Holy and Good, as proceeding from the Holy Spirit, and being the fruits of Grace. Who will reckon *Abraham's* Obedience, *Joseph's* Chastity, *Elias's* Zeal, *Paul's* Integrity, or such like in the number of sins, which are abominable to GOD, and provocative of wrath; they are said to have done that which is right and not evil in the sight of GOD, yet it must be acknowledged (as saith the forementioned *Confession*) that these Thoughts, Words and VWorks tho' they are good as proceeding from his Spirit, yet as they are wrought by us, they are defiled and mixed with so much weakness and Imperfection, that they cannot endure the severity of GOD's Judgment, and there abideth still some remnants of Corruption in every part, whence ariseth a continual and irreconcilable warr, the Flesh lusting against the Spirit, and the Spirit against the Flesh. Is

It is certain from Experience that there are adherences of weakness and Imperfection in our best Performances, and wotull intermixtures of Corruption with our purest Services, as in Prayer, Hearing or Reading, forreign and unsuitable Thoughts too often creeping in, and in Alms giving some tickling of vain glory, for which if the LORD should enter into a strick reckoning, who could answer for *One of a Thousand*? These Duties are good and agreeable to the Will of GOD in respect of their Substance, Object, Principle and End, but how far short come they in regard of their manner and Circumstances of that spotless Purity due and required in rigour of Law, and of fully answering the utmost demands of that Law, if *Justice* should take place of *Mercy*. Let these Innocents appear, whose Thoughts, Words and Deeds do not in the least deviat from, but comes up precisely and perfectly to the Rule? VVho can boast of an Angelical and sinless Perfection? or even of such as our first Parents had in the Estate of Innocency, and who for a considerable space of Time, yea daily and hourly do not commit sin, either by Omission or Commission, or by slight and superficial performances of Duty in Thought, Word or Deed.

To all which the *Dr's Antithesis* is, *That meer Man in this Life by the assistance of Grace can be perfectly free of Sin in Thought, Word and Deed; and consequently a sinless Perfection not only of Degrees, but of parts and performing compleat Obedience to the whole Revealed Will of GOD in its utmost extent is attainable in this Life.* For

For the further illustration of this Point, it is to be observed, that almost all *Sects* of Christians, (†) *Papists* themselves not excepted, do acknowledge that by the sin of our first Parents, not only Original Righteousness is lost to their Posterity, but a woful depravation of all the Powers and Faculties of Soul and Body is introduced and conveyed by *Propagation*; which depravation of Nature, or Original Corruption consisting in a proneness to Evil, and aversion from what is truly good, however through Grace it be withstood and resisted by the Regenerat, yet it is not wholly extirpated and done away in this militant state, but left in its Roots and Remainders for their Exercise, to prevent and cure all conceit of self Righteousness, and to engage them to frequency and fervency in Prayer, and to a continual humble believing dependance upon CHRIST, and the promised assistances of his Spirit, for their further *Sanctification* and *Growth in Grace*. These Remainders of Corruption which are left in the best, that *Concupiscentia* or *Fomes Peccati*, as it is called, that Mother or Nurse of sin, which withdraws from Duty and leads to Evil, under which Believers Groan, and desire nothing more than to be rid of it, and are continually exercised in withstanding the Motions thereof, certainly partakes of the Nature of sin, and mixing it self with the best performances, leaves a blot and stain upon them, and so hinders the attaining a sinless Perfection in this life.

(†) See *Decrees Council of Trent Sess. 6th*

The Apostle *Paul* is very clear in the matter, who calls it expressly sin more than ten times in his *Sixth, Seventh and Eight Chapters* to the *Romans*, and its being a woful disease, and defect in the Soul contrary to its Primitive Innocence and Original Constitution; as raising a Rebellion between the Sensitive and the Rational parts, and tending to withdraw both from Obedience to the Will of GOD, it must be a *Transgression of the Law of GOD*, and therefore an insuperable bar to a state of sinless Perfection in this Life. Where then doth the *Solacism* or *Heretic* of the *Assembly* appear, for saying, *That the best in this Life are not free of sin in Thought, Word or Deed*, all which are confessedly rained with Blemishes of Original Corruption and Defilement, like pure *Water* contracting Pollution in an impure *Channel*.

Moreover in order to remove all pretences to *Self-Righteousness*, *Justification* by the Merit of good *Works*, and all shadow of a sinless Perfection in this Life, there are innumerable instances of gross failours and mistakes of the best meer Men left upon Record in Scripture, (†) which have obliged them to deprecate the Divine displeasure, and in deep sense thereof they have found it necessary to forget the things behind and press forward, to make daily progress in Holyness, with-

(†) *Adam, Noah, Abraham, Moses, David, Hezekiah, Iosiah, Peter, Paul, Ps. 130. 3. Ps. 143. 2. Ps. 19. 3. Job 9. 2, 3. Dan. 9. 18. 1 Cor. 13. 9, 10, 11. 1 Kings. 8. 46. Rom. 8. 23. Eccles. 7. 20. Prov. 20. 9.*

out resting satisfied with their present attainments, untill they should arrive at that state, wherein the Spirits of *lost men* indeed are made perfect.

I shal conclude with the Judgment of the Gentlemen of the (†) *Athenian Society*, who make the following Reply to a Question proposed by a *Quaker*. 'If we by Grace helping us be not able to perform fully and perfectly the Rightcouness of the Law, then were GOD unjust in commanding things impossible, and unmerciful for condemning the Servant for what he cannot avoid, but that saith he were Blasphemy to say, therefore it must be concluded that it is not impossible for a justified Man, so by GOD's Grace to perform the perfect fulfilling of the Law. *Ans.* You may Answer your *Quaker* thus. That under the Law the Priests were commanded to offer for their own sins and the sins of the People. That under the Gospel now, the great and last offering for sin has been made; we mean our SAVIOUR, we are commanded to Pray, forgive our Trespases, and the Scripture is expresse, in several places in this matter, that all have sinned, that if we say, we have no sin, we are Lyars and deceive our Selves. If it be said these that are born of GOD sin not, this must not admit such an Exposition as will contradict other plain Scriptures, but such as will reconcile both, and even St. *John* himself who was the Author of this Text, those that are born of GOD sin not, does himself a litle after Explain, and distinguish betwixt such sins as are to Death, and such as are not

' not unto Death, so that the whole meaning is
 ' this much, that the best of Men (for such are
 ' meant above) have so much frailty and Cor-
 ' ruption left unmortified whilst they live here, as to
 ' keep them humble, and Exercise their Graces,
 ' and there are so many Temptations to which they
 ' are lyable by all their Senses, such converse in
 ' the World, such prejudices of Custom, Educa-
 ' tion &c. that its impossible for them not to sin;
 ' But these Persons sin not unto Death, or their
 ' sin is not imputed to them who are truly sin-
 ' cere and Upright. VVho when they find they
 ' have done amiss, Repent and strive against the
 ' weakness for the future, their sincerity is accept-
 ' ed with GOD, and the Righteousness of CHRIST
 ' makes up in what they are Deficient, and is im-
 ' puted to them, so that they may be truly said
 ' to be without sin, and exactly to have fulfilled
 ' the Law. But its by Proxy and not in their
 ' own Persons. If this be not so, to what end did
 ' CHRIST dy. If any Live without sin, let them
 ' stand forth and Profess it openly, that their Ac-
 ' tions may be thoroughly weighed, that so they
 ' may be Justified or found Lyars, but if there
 ' never was, nor at present is any Person that
 ' did Live without Actual Sin, notwithstanding
 ' the greatest concurrence of GOD's Grace, why
 ' then does any plead against the Experience of
 ' Six Thousand Years of the whole race of Man-
 ' kind, against the Express Revelation of Sacred
 ' Write, in short against himself at the same time
 ' he speaks, for he that says, he sins not, Lies; (if

'we may believe St. John) and consequently sins
'in bare asserting it, how much more in Living
'and Professing such a Course of Life.

OF THE IMPUTATION OF CHRIST'S RIGHTEOUSNES.

The CONTENTS of the Fifth CHAPTER.

The Sum of the Dr's. Reasonings about Imputed and Inherent Righteousness. The Protestant Doctrine upon that Subject Represented in four undeniable Propositions. The several Acceptations of Righteousness. No Righteousness can be founded upon Self-love and Corrupt Nature as the Dr. pretends some have done. The Dr's Notion of Righteousness unfolded examined and Confuted.

THe Sum of his Seventh or Eight Sections may be reduced to one, in which he has advanced a compleat System of Falsehood, Calumnies and Misrepresentations under the Specious pretext of pleading for the Power of Inherent Righteousness; it will therefore be necessary for removing the disguise and cover of his fair Words, and making his fallacie to appear, to disjoint the Structure raised by him into pieces.
And

And first he affixes sundry horrid Consequences upon that Assertion, that pardon of Sin and Righteousness in GOD's sight is to be obtained by the *Imputation of CHRIST's Righteousness*, and *Received by Faith alone*. Secondly. He disproves that *Righteousness of the Law*, which he says is founded upon *Self-love and Corrupt Nature* done in our own strength, and not by the Grace of GOD. Thirdly, He gives his own Notion of *Justification*. viz. That for the sake of the Righteousness and Intercession of JESUS CHRIST, Man has Grace and Light from GOD offered him, which if suitably received upon Man's part, CHRIST will be formed in the Soul, and the Divine Image and Nature renewed.

This being a Matter of great Importance and Difficultie, I shal give a just Representation of the Protestant Doctrine in *Four* undeniable Propositions, to save Time and needless jangling. First, Man, since the Fall is under an utter Impotencie to Relieve and Recover himself from that woful Condition of Sin and Misery, he voluntarily, and through his own fault is sunk and involved in. Secondly, JESUS CHRIST the Eternal SON of the FATHER, having cloathed Himself with Human Nature, did fully satisfie in the Room and stead of Elect Sinners, what ever the Law or Justice of GOD could demand of them, by giving his Life a Ransom, making his Soul an Offering, a Sacrifice, bearing their Iniquities, being made sin and a Curse for them, whereby he becomes a Propitiation, Attonement, Reconciliation, and they become the Righteous-

ness of GOD by Him. *Thirdly*. What CHRIST hath done and suffered, his Active and Passive Obedience in behalf of Elect Sinners, is Imputed to them, that is, accepted of GOD for them and accounted through Grace as done by them, even as the payment of a Debt by a Cautioner, is so far Imputed to the Principal as to exoner him and procure him a Discharge. *Fourthly*, This Satisfaction or Righteousness, is received and rested upon by Faith for the Believers Justification and Salvation. These *Propositions* contain the sum of the *Protestant Doctrine* in this Point, and none but *Mahumetans*, *Socinians*, or *Bourignonists* (some will say the last two may be called by the same name) can call any of them in Question.

And for weeping off the foul Aspersions that this Doctrine tends to gratifie and encourage Corrupt Nature, and makes GOD Justifie the wicked; Let it be considered that *Justification* or being made Righteous is two ways, either *Legally* and *Imputatively*, when by a Judicial Sentence a Man is cleansed and absolved from guilt, declared and pronounced Righteous (as a Judge doth not condemn an accused Person, by infusing wickedness, or making him Inherently or Qualitatively wicked, but by pronouncing him as guilty and a *Criminal*) *Justification* in Scripture being opposed to Condemnation, and expressed in Terms borrowed from Criminal Courts of Justice, in which there is a Judge, Judgement Seat, Judgment, a Guilty party, an Accuser, an Advocate, a Witness and Sentence: Whereupon the Believer who had been formerly wicked

wicked and ungodly (†) For GOD Justifies the Ungodly is now declared Just and Righteous, not in himself or for, or by his own Righteousness, but through CHRIST and his Imputed Righteousness, in consideration whereof he is discharged of his guilt, which being undertaken and payed by the Surety, GOD will never require nor exact double payment. Or Secondly, Righteousness is Qualitative by Infusion of Inherent or habitual Righteousness, consisting in the Renovation of the Image and Conformity to the Holy Law of GOD. And when Believers are Justified, they are made Righteous both ways, for when the LORD doth absolve any from guilt, and declare and pronounce them Legally Righteous, by the Imputed Righteousness of CHRIST, at the same time, he maketh them Inherently Righteous by infusing into them the habit of Grace and Sanctification whence these are joined together 1 Cor. 6. 11. and Justified Ones are described to be such as are Sanctified Heb. 2. 11. and 13, 14. 1 John 3. 7. VVhereupon it is granted, First That in every Justified Person there is an Inherent Righteousness, for whom the LORD Justifieth, them he also Sanctifieth 2 Cor. 5. 11. Heb. 12. 14. Secondly, The LORD at last will bring this Inherent Righteousness to compleat Perfection. Eph. 5. 25, 26, 27. though this is not to be done before the day of their Death. 1 Thes. 3. 12, 13. Heb. 12. 23. Thirdly, It is acknowledged that this Holyness is sometimes in Scripture called

(†) Romans 4. 5, 6.

the

the Believers Righteousness, *Deut. 6. 25.*
1 John 3. 7. Ps. 17. 15. Fourthly, By this In-
 herent Righteousness they may be said to be
 Justified, i. e. declared to be sincerely and really
 Just and Holy, and not only in shew and Pro-
 fession, and to have a Living and True, and not a
 dead and counterfeit Faith before Men *Jam. 2. 21. 25.*
 Fifthly, In some sense though not properly the
 Believer may be said to be Justified by his In-
 herent Righteousness even in GOD's sight, i. e.
 GOD doth Respect, Regard, approve of, and give
 Testimony unto his own Grace in him, as being
 Genuine and sincere without Hypocrisie, *Gen. 6. 9.*
Job. 1. 8. 1 Kings 8. 32.

It being evident then from these Concessions,
 that Justification by the Imputation of CHRIST's
 Righteousness, and Sanctification by the Power of his
 Grace, are in such an inseparable Conjunction,
 that the Latter is the only infallible evidence of
 the former, why should this be charged as a
 Fearfull Notion of Justification capable to damn Souls
 Eternally instead of saving them, or That hence JE-
 SUS CHRIST will account the habitual Drunkard,
 Swearer, Unclean or proud person temperat, holy, chaste
 and humble? Such an Imagination never entered
 our Minds, and must therefore have no other
 Foundation, than in this Calumniators fancy, who
 only is answerable for the Forgery and Blasphemy.
 We do also acknowledge, that no Judicial Act
 can proceed from GOD, but what is Founded
 upon the Truth and Reality of the thing, so that
 when GOD declares that a Soul is pure and just,

it is truly so, not that it is altogether Innocent nor yet continues obstinately and habitually wicked, but in regard of it's being Cloathed with the white Robs of CHRIST's Righteousness, and with the beautiful Ornament of Holyness, whereby the Power of sin is weakned, and the Divine Image in part renewed.

In Justification GOD Imputeth the Righteousness of CHRIST. In Sanctification, his Spirit intuseth Grace, and enableth to the Exercise thereof. In the former sin is pardoned, in the other it is subdued, the one is perfect in this Life, the other groweth up to perfection. See the *Westminster Confession of Faith* and *Larger Catechism*.

The *Protestant* Doctrine thus cleared of Calumnies, I proceed to consider his attempts upon the second Opinion maintain'd (as he says) by such as think to come to GOD, and to be accepted of him, by their own Righteousness, founded upon *Self-Love* and *Corrupt Nature*, done in their own strength, without the Grace of GOD. Now I would ask him if ever he knew any Rational Person, Sect or Party who judg'd, that the proper way of recommending them to GOD is to gratifie *Self-Love* and *Corrupt Nature*, or to do any work in their own strength, and not by the Grace of GOD, and that to indulge themselves in known sin would Entitle them to the Pardon of it? *What ever is not of Faith is sin*, to gratifie *Self-Love* and *Corrupt Nature*, or to set up a Righteousness in our own Strength is sin; and it must be a very odd sort of Righteousness which is made

up of continued and repeated Acts of sin.

The *Dr.* far mistakes his measures, if he imagines that this is that Legal Righteousness so often mentioned in the *New Testament*; for it was established upon an overweening confidence of the Merit of *Moral* or *Ceremonial* Performances, in comparison whereof they made no account of the Righteousness which is by Faith in *CHRIST*, observing the Letter of the Law, more than the End and design of the Law, which was to bring them off from *Self Righteousness* and vain boastings unto *CHRIST* as their Redeemer. The Holy Spirit expressly declares, (†) that Righteousness and Justification cannot after the Fall be had by the Law, neither by the Law of Works, by the Law of *Moses*, by the Law of *Righteousness*, by *Works*, by the *V*Works of the Law, by *V*Works of *Righteousness*, by a Man's own *Righteousness*, by the *V*Works of that *Moral Law* by which is the Knowledge of sin, and all Men are brought under Guilt: But in the whole Book of *GOD* there is no pretence by any to a Righteousness founded upon *Self love* and *Corrupt Nature*, which was possibly never imagined by Devils or wicked Men untill the *Dr.* suggested the Fancy, and it were folly to contest about a thing that hath no surer foundation.

(†) *Rom.* 5. 9. *Rom.* 5. 18. *Rom.* 8. 33, 34.

Is. 50. 8. *Pf.* 143. 2. *Rom.* 3. 19. 1 *John* 2. 13.

Acts. 10. 43. *Heb.* 7. 22. 2 *Cor.* 5. 21.

The *Dr's*. own Notion comes next under Examination, which will possibly be found more fearful and capable to damn Souls Eternally, than what is falsely represented by him as such. He acknowledgeth that *Justification* is to be taken in *Sensu forensi*, as a Judicial Act pronouncing and declaring one to be Just and Righteous, only it is to be upon good grounds, founded upon the Truth and reality of the Thing. GOD is pleased (saith he) to offer his Grace and Light to sinful Man, for the Righteousness and Intercession of **JESUS CHRIST**: If a Man obey the Divine Call and Grace, and cease to do Evil, **CHRIST** and the Divine Nature and Image shall be formed in the Soul, and then GOD will own such an one as capable of Salvation, because of his living Faith, and that he has turned away his desire from Evil to Good. Righteousness availeth nothing if it be only imputed from without, *i. e.* if it is not really born in us, by which we are made the Children of GOD and Heirs of Eternal Life. There is therefore no other Imputation of **CHRIST'S** Righteousness and Merits, than for the sake thereof, GOD hath been moved to make an offer of Grace, which being received and producing due effects in the Soul, constitutes that Righteousness whereby we are justified in GOD's sight. This is the *Dr's* Notion taken from his own Words, wherein he is not singular nor alone, having all the Adversaries of the Reformation, whether *Papists* or *Quakers* bandyed with him, as will appear from the Canons of the sixth Session of the Council

Council of Trent, and from Barclay's Apology for Quakers, *Propos. 7th Of Justification*, where his strain of Language is much the same with the Dr's. On the other hand we say, That howbeit there is an inseparable Connexion between *Justification* and *Sanctification* or *Inherent Holiness*, yet it is not upon the account or worth of any Gifts, Graces or good Works wrought within, or performed by the best of meer Men, but purely and altogether for the sake of CHRIST's Righteousness imputed to them and accounted by GOD as theirs, *being received by Faith alone*; it is, that they do obtain pardon of sin, Reconciliation with GOD, and acceptance of their Persons as Righteous before GOD. See *Westminster Confession and Catechisms*.

It were easier to find and produce than to transcribe whole Volumns of Arguments in proof of the *Protestant Doctrine*. I shall only observe that the best of Men, as *Abraham, David, Paul*, in a serious sense of the Imperfection and defilement of their purest Services with manyfold corruptions, and frequent interruptions have disclaimed all confidence in their own Righteousness: That all we do is due debt, and hath no proportion with the Reward: That Gospel *Justification is by Faith and Imputed Righteousness*, and takes away all manner of boasting.

As we would not Lye for GOD, so much less against him, and the Authority of his Law, requiring the Renovation of *Corrupt Nature*, and a *Thorough change of the whole Man*, and GOD forbid it should ever come in our Thoughts to dispute

pure or deny the necessity of *Inherent Righteousness* or *Holiness*, without which no Man can see the **LORD**: But it is a no less choaking and dangerous Opinion that by our *Inherent Holiness, Gifts, Graces* or *Performances* we are Justified before **GOD**, *i. e.* Have a Right to Pardon of sin, obtain deliverance from Guilt, *viz.* From the wrath of an angry **GOD**, and Curse of the Law, are received into **GOD's** Favour and lay claim to Eternal Life. This conceit will be found like the dead flie in the Box of precious Ointment, which will make our Righteousness become Unrighteousness, going about to establish a Righteousness founded upon gross Ignorance of the pure and spotless Nature of **GOD**, with whom all Imperfection and sin, in whomsoever it is found is abominable: A Righteousness founded upon Ignorance of the Rigour, Strictness, Extent, Purity and Spirituality of the Holy Law of **GOD**; which requires Perfect Personal and Perpetual Obedience, in Thought, Word and Deed, with a Curse upon all those that Continue not in all things written in the Book of the Law to do them: A Righteousness swelled with a Tympany of Pride, set up on purpose to flatter and gratifie Self love, and to depreciat the just value of Him Who is the **LORD** our Righteousness, our Surety, Advocate and only Mediator between **GOD** and Man: A Righteousness limiting the whole of **CHRIST's** Merits and Sufferings to the narrow bounds of producing barely one Fruit and Effect, a bare offer of Grace; **CHRIST** then is Dead in vain, and our Faith is vain:

A ragged Righteousness of weak Graces and Imperfect Performances, daubed with untempered Morter of much Corruption, which will prove a poor support and a Sandy Foundation to build upon, when the Floods of an awakened Conscience, Death and Judgment shall dash upon it, then like the broken Staff or Stay of Egypt it will fail and disappoint us in the greatest Extremity: A Righteousness of Hay and Stubble that cannot abide the consuming fire of GOD's Judgments; A Righteousness of Works and not of Faith, of the Law and not of the Gospel; A Righteousness of counterfit Mettal, of Dross and Tin, that will not pass current before the Tribunal of GOD. &c.

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The Dr's Complaint upon Confessions and Catechisms with respect to the Imitation of the Life of CHRIST. The Westminster Confession and Catechism vindicat therefrom.

OF the IMITATION of the LIFE of CHRIST.

AMong other Errors that are said to have a Malign Influence upon the several Contending Partics in this Island, the omitting the

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the Laws and Life of JESUS CHRIST as the Rule and Pattern that all Christians ought to walk by, especially that these are kept out of *Confessions of Faith and Catechisms*, is accounted unaccountable; and there is no question, but the *Westminster Confession and Catechism* is here intended and struck at, it having all alongs this Preface born the Burnt of all these Squibs and Rackets thrown by this terrible Thunderer, tho' without great Execution done. It is well known that a clost and constant *Imitation of the Life of CHRIST* in all his Imitable Perfections is pressingly recommended in all the Practical Writtings and Sermons of the Compylers and Abettors of the *Westminster Confession*, and there is no Sort or Sect of Christians who have this great Exemplar more in their view, or endeavour to follow it more nearly, being willing in the mean time to acknowledge their coming Infinitely short of it, whatever others may boast of, who pretend to a *Sinless Perfection in this Life*. But the Mater is, the *Confession of Faith*, being a System of Articles of Faith, and Christian Principles, or Doctrinal Truths to be believed, rather than of Practical Duties to be Performed and done: *Credendorum* rather than *Agendorum*, and designed rather for Information of the Understanding and Judgment anent *Revealed Supernatural Truths and Mysteries*, than for prescribing Rules how to order the Life and Conversation; that Practical Head of the *Imitation of CHRIST*, comes not so properly in there; but is referred to such Practical Writtings or Sermons,

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as have a more direct and immediat Tendency to the Right Regulation of Life and Manners. Neither is it altogether wanting in the *Westminster Confession and Catechisms*, wherein there is a satisfying account of the Person, Natures, Offices and Benefits of the Blessed JESUS, his Active and Passive Obedience, his different estates of Humiliation and Exaltation, with all he has Taught, done and Suffered for sinners, from whence sundry usefull Lessons and Practical Inferences may be deduced, both for Right forming of our Minds, and bringing our Lives into a suitable Conformity to the *Life of CHRIST*, by joining Rules of Knowledge and Practice together.

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The Dr's. appearances against the Method of publishing Religion by Systems and Confessions of Faith, and his declaring that Religion is no ways Speculative but wholly Practical considered. The Usefulness and necessity of Confessions of Faith demonstrated. That CHRIST, his Apostles and Primitive Christians did Rebuke Erroneous Persons and Hereticks. The use of Critical, Rabinical and Hea:hen Learning cleared. The difference betwixt a Vital inward Principle of Religion, and a barren Speculative Notion, and by what means the former is obtained.

Of Speculative and Practical Points.

After the *Dr's* loud and lamentable Complaints upon the *Westminster Confession and Catechism*—

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chism, with which he is so disgusted, that as *Unus Athanasius contra totum Mundum*, he proceeds to quarrell the Method taken by the present Spiritual Guides and Rulers of *Christendome*, who use to publish and Deliver Religion by Syl-tems and Confessions of Faith, turning Religion into Empty Speculations, contrary to the great In-stitution and Design of Religion, which is altogether Practicall, and to the Way of IESUS CHRIST, who did not Treat Erroneous Persons for Here-ticks, nor excommunicate them, only recommend-ed the Love of GOD, and the following His Example, and so to do the Will of GOD as it should be made known to them.

For Ans. Take these Considerations. As it is the great Priviledge of Mortalls to know GOD and the Councils of his Will and Minde, as Re-vealed not only by the Works of Creation and Providence, but also with greater Perspicuity in his Word; so it is their bound Duty to enquire into the Contents and Meaning thereof with the utmost Application; and for that End to Employe the Help of *Divine Illumination*, for beholding the Won-drous Things of GOD's Law, and profound Mys-teries of the *Gospel*, lest it be said, I have written to you the great Things of my Law, but you accounted them a strange Thing. It is a very gross and Dangerous Mistake of *Bourignonists*, that the Religion of IESUS CHRIST, is in no ways Spe-culative but purely Practicall. *Theologia est Scientia Theoretico-Practica* saith *Pet. Van. Mastricht* in his Writings so intituled, where you have the Ex-
getick

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getick, Dogmatick, Elenctick and Practick Parts in an orderly Symetry and Consequence, the former paving the way to the Latter, and in such a close Conjunction together, that like the stones of an Arch, if one be shaken and loosed, the whole Fabrick is in hazard of tumbling.

In Religion there are Truths to be believed, as well as Duties to be done, and we are no less bound to believe and assent to these great Gospel Doctrines, the Trinity of Persons in an unity of Essence, and Incarnation of the SON of GOD, with all the other Adoreable Transactions of the Redemption of Man in the Covenants of Redemption and Grace (which possibly *Deists*, *Scepticks* or *Bourignonists* may take for empty and barren Speculations) no less than to Obey the Practical Commands of Law and Gospel, neither is any part of the Word to be rejected under a pretence of its being a Speculative and barren Notion; for there is an equal Obligation to believe that great Truth the *Word was made Flesh and dwelt among us*, and *There are Three that bear Record in Heaven*, as to Obey that Precept, *Fear GOD and keep his Commandments*, or *Be ye Holy in all manner of Conversation*. We are bound to receive the whole Word of GOD without Addition or Diminution, according to the Variety of Truths, Doctrinal, Historical, or Practical therein Revealed; but if the whole of Religion can be known without an inquiry into, or Belief of Gospel Mysteries, and Salvation be attainable solely by the Practice of *Moral Virtues*, there shall be no distinction of Christianity.

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stianity from the more refined Heathenism, nor shall Revelation have the preference of *Paganish* Ignorance and Darkness; then *Hocrates's* Orations, *Cato's* Distichs or *Seneca's* Morals may be Judged the choicest Pieces of Christian Divinity; and his Reverence the *Dr.* with his whole Bundle of Practical Precepts shal be no better, than a Professor of *Heathenish Philosophy*. What advantage then hath the Jew, to whom the Oracles of GOD were committed, beyond the *Gentile*, or the Christian more than the *Pagan*? We have rather matter of Lamentation, than of Dispute, that Professors of Christianity do put so poor a value upon the invaluable priviledge of Scripture and Gospel Revelation.

As for *Confessions of Faith* and Systems of Religion and Divinity, it is strange their necessity or usefulness should be questioned by such a strenuous Defender of all the Opinions and Practices of A. B. whole Confession of Faith (as it is) appears in the Frontis Piece of most of Her Writings. But without regard to that, we may observe that the method of the Holy Spirit of GOD in Scripture is far different from that of Human Compositures: Historical Matters of Fact are intermixed with Matters of Faith and Practice, Fundamental and Essential Points are jointly set down with such as are of less moment and necessity to Salvation; the Law and Gospel, Prophecies, Promises, Commands, Threatnings, Accomplishments and Declarations, have not distinct Classes and Places, but are left separat and scattered here and there,

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there, To enveloped and wrapt up together, that it requires the Exercise of Sanctified human Prudence and VVildom, to distinguish between the one and the other, and to reduce and digest these distinct things under their several respective heads and considerations, where if there be no alteration of the substance of the Truths Revealed, and that they are only brought into a more Orderly and Easy Method, for our clearer conception of them, and better retention in our Memories, there will be no ground of Offence either to GOD or good Men. Mr. Baxter in his Christian Directory part 3d. Answers well to these Questions, *Quest. 140 and Quest. 143. What is the use of Catechisms? What is the use of various Church Confessions or Articles of Faith? Ans.* 'To be a more familiar Explication of the Essentials of Christianity and the Principal Integrals, in a larger manner than the Creed, LORD's Prayer, Decalogue do, that the Ignorant may the more easily understand it. Every Man cannot gather out of the Scripture the greatest Matters in the true Method as Distinct from all the Rest, and therefore it is part of the work of the Church's Teachers, to do it to the hands and use of the Ignorant. The true and commendable use of various Church Professions and *Confessions of Faith* is to be an Instruction to the more Ignorant, how to understand the Scriptures in most of the most weighty Points, 2dly. To be an Enumeration of those Doctrines, against which no Minister shall be allowed to Preach, and according to which he is to instruct the People. 3dly. To be

a Testimony to all Neighbour or Forreign Churches in an Hetrodox, Contentious or Suspicious Age, how we understand the Scriptures, for the confuting of Scandals and unjust Suspensions, and the maintaining Communion in Faith and Charity and Doctrine. In a word then, the End and Design of the *Westminster Confession* is to be a Summary and System of the Fundamental Articles of Religion, and a Defensive Hedge and Preservative against all Innovations and Corruptions of A. B. or other Hereticks: Her Confession and VVritings may be an Image or Idol bowed unto or Adored by her Admirers, as being the Needle work of a painted Jezebel, but no such Idolizing respect is payed to any *Protestant Confession* or *Catechism* (as he doth alledge) nor can these be justly charged as the mark of the Beast, unless by such as for lake of understanding become like the beasts that Perish.

It is another Dangerous Mistake of the *Bourignonists* owned here by the *Dr.* that it was not the way of **IESUS CHRIST** to Rebuke or Refute *Erroneous Hereticks*, the contrary whereof is evident from the whole Tenor of the Gospel; for **IESUS CHRIST** was at much pains to Rectify Mistakes, and instill true Idea's and just Notions of **GOD** and Things of Religion into the Mindes of all such as he had Occasion to converse with, instructing the Erroneous or Ignorant, as well as converting the Vicious. In his Famous Sermon on the Mount, He vindicates the Law of *Moses*, from the Corrupt Glosses of the *Scribes & Pharisees*,

Pharisees, and clears up the Spiritual Sense and Meaning of that Law; and perceiving them to be much of a Set with our *Modern Bourignonists, Arrogant-Boasters, and Self-Justiciaries*, who confiding in their Sinless Perfections, and pretended Meritorious Righteousness, saw no Necessity for the Imputed Righteousness of a Crucified Redeemer; He therefore Thunders many Denunciations of *Woes* against them, Declaring that *Publicans* and *Harlots* would sooner enter into the Kingdom of Heaven than they, and Advising his Disciples to beware of the Leaven of the *Pharisees*: And because they disbelieved His Divine Nature, accounting it *Blasphemy* in him to say, He was the Son of GOD, He is Carefull to Rectify this Mistake, from a Pregnant Passage of the *Old Testament*, Wherein *David* by the Spirit of Prophecy calls *CHRIST His SON, His LORD*, which he would not have done, if *CHRIST* had been Inferiour to him; and because the *Saducees* pretended to acknowledge and believe the *Old Testament*, he proves the Doctrine of the Resurrection, by an unanswerable Argument from it. Against both *Pharisees* and *Saducees* he proves himself to be the *Messias* by the *Works* which he did, and the accomplishment of the *Old Testament Prophecies*; and more especially that he might undeceive his Erring Disciples, and take them off from all vain Expectations of the Temporal Kingdom of the *Messiah*, and their having Authority and Interest therein, when he saw they were loath to part with so good a Master, He tells them the Scripture must be fulfilled, that
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the *SON* of *Man* goeth as it is written of *Him*, that he beboorved to dy, and the third *Day* he would rise again. There are a great many other Doctrinal Truths He Instructed and Taught his Disciples in. It is true He did long bear with their VWeaknesses, and did not immediatly upon their Unbelief treat them as Hereticks, or Excommunicat them, but He often complains of their being of litle Faith, and by Degrees and Piece meal, He trains them up in his own School in the Knowledge of Spiritual Truths, Graces and Vertues. And when these his Apostles and Disciples were once Instructed under the Hand of so wise a Teacher, they become diligent followers of his Example in maintaining, publishing and promoting the Truth against the Errors and Heresies of their time, particularly the Apostle *Paul* disputes at length in his Epistles to the *Romans* and *Galatians* against the *Jewish* Error of the perpetual Obligation of the *Mosaical* Rites and Ceremonies: And the Apostle *John* is thought to have VVrite his Gospel upon the occasion of, and against the Heresies of *Ebion* and *Cerinthus*; of whom it is further storied that entering a Bath in which he espying *Cerinthus*, cries out, let us go quickly hence, lest the Bath in which is the Heretick *Cerinthus* fall upon us and crush us. The Antient Fathers particularly *Augustine* and *Epiphanius* reckon up large Catalogues of Heresies; the Primitive Councils make Canons and Decrees against them, the Church is Authorized to reject obstinat Hereticks after the First or Second Admonition, but if we may believe the *Dr.* these were
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rigorous and unchristian Methods contrary to the way of CHRIST; for there is nothing further needfull to make a compleat Christian, than to practice well, whatever the judgement be as to matters of Faith, whether Orthodox or Hetrodox, Right or wrong, for Truth or Error, whether travelling with Light in a straight way, or wandering in a wildernels where there is no way, and tossed about with every wind of Doctrine. It is no matter, whether we be *Jews, Mahometans, Socinians &c.* or *Protestant Reformed Christians*; seing Error is no vice, Heresie no hatred, Speculation no practice, and a Religious Life is fairly consistent with a false or wicked belief; the blindness of the eyes hinders not the feet to walk, and there may be Reformation of Life without Light in the Mind.

On the other hand we maintain an inseparable connexion betwixt Knowledge and Practice, an Orthodox Faith with a Regular Life; that an Enlightened Understanding, a sound Judgment, a Renewed Nature and a Reformed Life have a Natural and necessary dependance, the latter upon the former, by Divine appointment, and what GOD has joined together none must put assunder; but the *Dr.* endeavours the adulterous Violation of that Marriage by breaking the Links of the Golden Chain betwixt Knowledge and Practice, and passes a very uncharitable Censure That to be a Christian now a days, a Man needs not trouble himself with that which is the Essential Practical part of Christianity, as if that were not absolutely necessary to Salvation, and Men

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may be accounted good Christians if they embrace and be Zealous for Speculative Doctrines and Opinions of their Party without Purity, Charity, &c.

And as they who have once dip't their hands in Blood, are often insatiable after more, so the *Dr.* having glutted himself with the Life Blood of the *Reformation*, expresses a yet further Sanguine Passion against the whole Spiritual Guides and Rulers of Christendome, representing that they have now a days taken a quit contrary method to that of CHRIST, and his Institution, and that they apply themselves to understand and teach the Doctrines of JESUS CHRIST, and to Explain the Scriptures by the nice Speculations and Inquiries of their Reason, by *Critical Remarks and the Use of Heathen or Rabbinical Learning*. To which I Answer: It is true the *Jewish Rabbies* after the Canon of the Old Testament was compleated in the days of *Ezra*, and Points or Vowels added to the Letters, having for a long time lost the Promise of the Spirit and therewith all Saving Spiritual Knowledge of the Mind and Will of GOD in Scripture, their main diligence and study was employed in *Critical Observations* upon the bare Words and Letters of Scripture (the Collection of which Observations called *Massora* is acknowledged to have been of use for the preservation of the Copies of Scripture intire and free from corruption) or in the collection of the Precepts of their pretended *Oral Law*, or unwritten Traditions called *Mishne*, and in Expositions and

Comments

Comments upon the *Mishne* in their two *Talmuds*, *Jewish* and *Babylonian*. Now to run the parallel between the *Jewish* Church in it's greatest Degeneracy, and the present state of *Christendome*, as if both were equally blind and ignorant of the meaning of Scripture, and the design of the Holy Spirit therein, is an odious Comparison, and it is a no less false Inference, that because it is now the method of the Spiritual Guides of *Christendome* to Explain Scriptures by the inquiries of *Reason*, *Critical Remarks* &c. that therefore a *Judaical*, *Rabbinical* or *Heathenish* Spirit prevails under the cover of Christianity. For who will deny that in the right use of this Method, the Knowledge and Understanding of the meaning of the Holy Scriptures hath been much advanced, Intricacies resolved, seeming Contradictions reconciled, dubious Questions answered, and the Intension of the Holy Spirit in sundry abstruse and difficult Texts cleared up: whereunto the Knowledge of *Heathen* Chronologie and Topographie hath also contributed not alittle, giving Light to sundry Scripture Precepts, Usages and Practices: So that to bring all *Rabbinical* and *Heathen Learning* in utter contempt as useless or dangerous, savours either of a *Popish* implicate Faith, or the *Enthusiastical* Declamations of *Quakers* against the Use of Human Learning in Sacred Things: We are not now to expect or depend upon miraculous assistances or immediat Light from Heaven to make us understand the true sense and meaning of the Scriptures, but use the Ordinary appointed Means for that end, of which the

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knowledge of the Rites, Customs and Places remarkable in the *Heathen World*, is one. It was not the fault of the *Scribes and Pharisees* in *CHRIST's* time, that they were Criticks and Learned, but depending upon the Doctrines and Opinions of their later Masters, and being given over to Judicial Blindness and Ignorance, they wofully mistook the true Sense, Nature and Design of the *Law*, imposing upon it their own groundless and disagreeable Glosses.

It is also true that Religion is a Vital thing, by an inward powerful Operation upon the Soul and Conscience, in Conviction, Conversion and Sanctification, consisting in the Mortification of *Corrupt Nature*, and the Renovation of the *Image of GOD* upon the whole Soul, moulding it anew into the Divine Nature, altering the whole frame and temper of the sincere Convert, and bringing him into a Solid, Real, Experimental and Practicall Knowledge, Perswasion, Feeling and Relish of Spiritual things and Blessings, to such a Degree beyond what he was while in a Natural and Unregenerate state, and beyond the utmost Knowledge and Capacity of the meer *Natural Man*, as a Man is raised above the Beasts that perish, and his Knowledge is beyond their pure instinct, which Principle of a Divine and Gospel Life is possibly better felt than can be understood, and better understood than can be expressed.

There is also another Notional, barren and meerly Speculative Knowledge of Divine Things, which comes as far short of the former as a counterfeited

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perfect Portrature differs from a Living Man, whence there are many meerly Nominal Christians, while the number of such as are Sound, Real, and Practical is (alace) too too few.

This being equally acknowledged on all hands, it remains as the Subject of Inquiry and Debate, by what Steps, Means and Methods this new Nature is implanted and ingrafted, whether it be immediatly by the finger of Almighty Power, without the interposal of any secondary Means or Instruments; and if the LORD's Work upon sinners Hearts be of the same Nature with the Sun's influx and Impression upon our Bodies, communicating Life, Light, Heat &c. without the intervention of any intermediat Mean: Or if the LORD's way of Acting in the Renovation of Nature be by his Effectual Concourse and blessing upon the Means of Grace, and the Believers Rational Endeavour for making them conducive to build up the New Man through CHRIST into a meetness for Heaven, *e. g.* although it was never yet questioned whether there be living Creatures in the World, or Persons endued with a Principle of Natural Life, and Organs of Sensation; yet it may be matter of inquiry, how this Natural Life is first inspired, and continues in it's Being for such a space of Years, and whether it subsist by an inward self-preserving Power, or by the means of outward support and refectio; so it seems no less strange to undertake to give a description of the Life of Man, with the way and manner of his Subsistence, without mentioning the necessary Means of

of Food and Rayment, as to give a satisfactory account of the Christians growing up to a fulness of the stature of the Perfect Man in CHRIST, and the whole of his translation from Nature to Grace, and from Grace to Glory, without mentioning the sincere milk of the Word, and other Means of Spiritual repast, Furniture and Maintenance.

As to the Dr's Harrangue about the Sun's influence, and the real Efficacious and Luminous perceptions thereof, it is nothing to the purpose; for the Learned, who, by Rules of Art and Mathematical Demonstration, can describe the Aspects, Spots and Eclipses of the Sun, with the Reasons of his Diurnal and Annual Motions, his regular Course through the severall Signs of the Zodiack, his Access and Recess from the Tropicks, are themselves better instructed in, and can more satisfyingly resolve all Phenomena in relation to the Sun, than they who by gazing, or being too much exposed to the Body of the Sun, do lose their Eyes, and are scorched by his Beams; and so sincere inquirers into Divine Truth by the help of Revelation, and diligent Practisers of commanded Duties, have a more distinct, certain and sensible Impression of Religion and Spiritual things, than the most arrogant Pretenders to *Immediat Inspiration*, who live in a neglect or contempt of the appointed Means of Grace, confounding the different estates, Militant and Triumphant, of a Life of Faith here and full Perfection hereafter. I shall Cite to this purpose a passage of a sounder Writer,

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the Author of a Piece Entituled, *The Inward Testimony of the Spirit of CHRIST to his outward (†) Revelation.* The Christian (says he) when he perceives himself to be under the Influence of the Divine Spirit, he can express what he did on his own part to obtain so blessed a favour, for as the Blind Man laid himself in the way, which he heard CHRIST was to walk in, beseeching his concurrence, so he laid himself in the way wherein the Divine Spirit usually walks in, even the Means of Grace, Petitioning by Prayer his Concurrence therewith. He can express the very outward Mean, the Divine Spirit concurred with to make it effectual; the Blind Man could mention the Spittle and the Clay with which Divine Power concurred, so he can particularize the Hearing of a Sermon, the Reading of such a portion of Scripture, the receiving of such a Sacrament, the Observation of such a particular Rep of Providence as the Outward Mean, wherewith the Divine Spirit concurred to make it effectual, to impress the Soul with such Operations of the Divine Spirit.

(†) page 54.

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The Dr's Design considered under a five-fold view. He is blamed for his Invectives against the whole present State of Christendome, and for his condemning all Zeal in Matters of Religion. His Scheme for accommodating Differences and reconciling Christians proposed. That the Bourignonists have all the Characteristics of a Divisive Sect and Party. The Dr's equal regard to the Papal, high flown Episcopal and Presbyterian claims to Divine Right. Our Church's concern about the Qualifications of Intrants to the Ministry. A Remark upon the Dr's asserting that none were ever diverted from the Episcopal Communion by the followers of A. B.

Of Religious Sects and Parties.

WHAT the Dr's meaning and design in his *Eleventh Section* is, seems to be no less dubious, dark and intricate, than were ever the *Responses* of the *Heathen Oracles* of Old, and one must beat and almost break his Brain, before he can come at it. To me his design appears under this five-fold view. 1st. To give a blow at the root of the Church of CHRIST, her Pastors, Forms of Worship, Doctrinal Truths, Rites and Ceremonies. 2^{ly}. To condemn all the Ordinary Expressions of a Zealous concern and regard about these matters. 3^{ly}. To disapprove the Divisions of Christians, and their distinguishing themselves into *Sects* and *Parties*, by their several

several Systems of Doctrines, Opinions, Forms and Rites. 4ly. To equalize the *Papal*, *Episcopal* and *Presbyterian* claims to Divine Right. And 5ly. He makes a great bustle and stir about the Qualifications of Candidats for the Ministry. First, He seems to have nothing less in his View and Design, than to Level a blow at the Root of the Church's Interest and Being; for having proposed in the *Prologue* of his *Preface* to mention the most dangerous Errors of the several contending Parties in this Island, and which he pretends all alongs to prosecute, how comes it to pass when it lay so fairly to his hand, he omits to expose that malignant and common Error of *Quakers* and others, who deny the Divine Institution of *Pastors*, *Sermons* and *Sacraments*, and Spends his whole discourse in Satyrical invectives against the Notions and Practices of men, concerning the Church of CHRIST, it's *Pastors*, *Doctrines* and *Ceremonies*. It might have been expected from one, who had for sometime born the Character of a *Pastor*, that he would have bestowed one single Word or Argument for the *Pastoral Office*, and not attempted to have so openly exposed the nakedness of his Mother, and ript up her sores, when to have offered her a Cover, would have been more decent and proper; especially when he contends so earnestly for all and every one of the Writings and Sentiments of A. B; for granting that some who have been in the *Pastoral Office*, have been the unhappy Authors of *Schisms* and *Divisions*, and others have taken wrong Methods in the prosecution

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secution of Church Interests, yet we hope her Foundations are not therefore to be quite razed, nor ought her Sons to be dumb and silent, when there is a Call to speak aloud for her, in vindication of her Divine Origin, Doctrines, Pastors and Sacraments; but tho' he takes occasion in this *Preface* to reprove many mistakes and faults with respect to these things, yet he declares he can find nothing Justifiable among the several *Sects or Parties* which are in the whole Christian World. Secondly, His design is plain to condemn all appearances of Zeal about Religious matters. Now was it fit in this Cold and Frozen Age, when so many are of *Gallio's* Temper caring for none of these things, to discourage all Pious and well grounded Zeal for the very Essentials of Christianity viz. the Church of CHRIST it's *Pastors*, Doctrines and Sacraments, which the blessed JESUS hath sealed with his most precious blood, and for the sake whereof his Apostles, & Primitive Martyres loved not their Lives unto the Death, every one of which is of more value than the Lives of many Thousands? If that men may contend *pro Focis*, why not *pro Aris*? if they may Write, Fight, Suffer and enter into *Covenants and Tests* for *Liberty* and *Property*, and other Civil Rights and Priviledges, why not also for such as are Sacred? which challenge a greater measure of Zealous Concern and regard, even to the hazard of Lives and Fortunes, than any temporal Interest whatsoever: Nor can we more fruitfully and usefully bestow them than in defence of Gospel Truths and Holyness, the Church's Rights

Rights and Priviledges, Worship and instituted Ceremonies against the attacks of Error, Vice, Heresie or Schism. Thirdly, He disapproves the Divisions of *Chrestendome* &c. It is true the multiplicity of Sects and Parties in matters of Religion hath been an old and common complaint, for thus it was in the Jewish Church, even in our LORD's time, thus it was in some measure in his own Family among his Disciples; thus it was in the Infancy of the Christian Church; and thus it was in it's riper Age, and it is never like to be otherwise while prejudices of Education, Inclination and Interest &c. prevail; and that there are various dispensations of Light, Knowledge and Capacity, whereby some are men, and some still continue Babes in Knowledge; some have a deeper reach and clearer insight into Religious Matters than others; so that during this weak and imperfect state, a compleat harmony and Union among Christians is rather to be wished and desired than expected, and that happy time is to be looked and longed for, when we shall arrive at that compleat Unity which is to be among the *Spirits of Just Men made perfect*; and in the mean time take care that our present differences of Judgment creat not an alienation of affections, that (as one saith) *Tho' our Heads and Brains be not one, yet our Hearts may be so.*

Whether the Dr's Overtures for Peace and accommodation be feasible and are like to take effect, or if he has out-shot his Mark *Ad supernum eudere voluit cudit epm* will appear by this Schem taken from the Sense of his own words if they have

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have any. *First*, There must be no further enquiry and so no debate concerning the Head, Government, Censures, Office-bearers and Members of the Church, *Secondly*, Neither as to the Institution, Office, Qualifications or Power of Pastors, *Thirdly*, Neither as to Systems of Doctrines, whether they be revealed Gospel Truths or not, *Fourthly*, As to our Opinions, no matter whether they be true or false, *Orthodox* or *Heterodox*. *Fifthly*, As to Forms of Worship, whether they be of Divine Institution or Human Invention. *Sixthly*, As to Rites and Ceremonies, whether there may be a revival and return of the whole Body of the *Jewish* and *Popish* Ceremonies, or if the *Sacraments* are only to be retained. As to all these, no Man needs trouble himself about either part, whether it be so or not, *problema esto*, only let him look well to his Practice; for all these are but an Image or Idol of Men's own Upsetting, which hath occasioned Debates, Debates Ruptures, Ruptures Schisms, Schisms Persecutions, Persecutions Sufferings, Sufferings Reproaches &c. You may therefore take the *Doct's* Recipe or healing Medicine for all the Churches wounds, upon which is written *Probatum est*; and which to speak Truth will be found effectual for a compleat reconciliation not only of Christians among themselves, but also of *Heathens* with them; for there will be no Vestige, neither Shadow nor Substance of Christianity left for them to contest about; as upon the removal of Riches and Possessions, there will be no further ground of Contest about *Mine* and

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and *Thine*; and so the Builders of *Babel* did agree when Sleeping or Silent, notwithstanding their confusions and divisions.

Neither must the Crafty Confidence of *Bonvignons* be forgotten, who make such a terrible clamour about the multitude of *Sects* and *Parties* in *Christendome*, and in the mean time, they themselves slyly Canton by themselves with all the Characteristicks of a Faction, Sect or Party, in a sroward asserting or espousing singular and peculiar Sentiments and Practices, and in a Schismatical separation from the Communion of an Orthodox Church, where some of them Providentially live. Indeed to which of the common Sects, whether *Popery*, *Quakerism*, *Socinianism* &c. they do more especially belong and come nearest, it may be a Question, as having as deep a Tincture or hankering after all or each of them. But it is plain to such as can see through the cover of disguises, that they are down-right Antipodes to the true Reformed Protestant Religion, which is condemned in the several Writings of *A. B.* as an unwarrantable Schism from the Communion of the Church of *Rome*, and a Cordial Return thereunto earnestly pressed and exhorted.

The *Dr's* next and Laudable Design here is to bring the *Papal*, the high flowing *Episcopal* and *Presbyterian* claims to Divine Right upon an equal Lay and Foot, for by what appears, and is advanced, all and each of them are equally either in the Right or Wrong, have or want the same Foundation in the Word of
GOD,

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GOD, and challenge alike degree of Zeal and concern for their respective Interests; so that that Fundamental *Popish* Principle, the *Infallibility of the Pope, and necessity of Subjection to him, as Bishop of Rome*, together with that wild notion even condemned by himself in the next *Paragr.* that *Salvation cannot be had without the Episcopal Communion*, are of equal weight, truth, and certainty with the *Presbyterian* Parity. The *Presbyterian* Church of *Scotland* owes him thanks for the honour of being ranked with so good friends; and wishes he may not express a tenderer affection for the first two, than for her, as his great Patroness avoweth to do, who upon all occasions falls foul of *Calvine* and other *Presbyterian Reformers*, as *Schismaticks* from their *Catholick Mother the Church of Rome*.

In the last Place, the *Dr.* makes a great stir and bustle about the Qualifications of Intrants to the Ministry. There is no ground to question our Church's care and concern, that none be admitted to that Sacred Office; but such as are of pregnant Parts and Piety, who are not only Eminent in Knowledge of Human Literature, but to all Human appearance and discerning do evidence their being truly Gracious, and under the Regenerating and Sanctifying Influences of GOD'S Spirit, and who have deep impressions of the Truth and Importance of that Holy Religion they are about to publish and deliver to Others. It is certain no outward Mission can qualifie a wicked Man, or one who is not yet come the length of

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a true Christian for the Ministerial Office, such as bear the Vessels of the Sanctuary ought to be Holy, whosoever would be instrumental in conveying the Gifts of the Spirit to others, or expects the Divine Blessing and Concurrence with his endeavours, it concerns him first to enquire whether he has yet found the Spirit's work upon his own Heart and Will, producing the fruits of the Spirit in his Life, if he lives near to JESUS the Fountain of all Spiritual Furniture, that he may be fitted to be a Temple and Habitation for the Holy Ghost.

This is not to revive the old Donatistical Conceit (which the *Dr.* seems to aim at here) that no person can as a Minister perform the Offices of Divine Worship, or dispense the Ordinances, who is destitute of Saving Grace, and that the efficacy of Ordinances depends upon the disposition and qualities of the Dispensers, or upon the Intention of the Priest as say the *Papists*. No doubt, grace may come in upon the hearts of the hearers, that never had place in the heart of the Speaker, and he may be instrumental in the Conversion of Others, who is yet a stranger to Conversion himself. Which will be further Evident from these Reasons, *First*, The Ministry being GOD's Ordinance depends upon his Blessing and the working of his Spirit solely 1 Cor. 3. 5, 6. So that neither the worth of the Minister can make it effectual, he being but an Earthen Vessel, nor his unworthiness can hinder the effect of it, more than the carrier of a choice Medicine can hinder

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hinder it's operation and Vertue. *Herod* Preach-
ed CHRIST to the Wise Men to their no small
Comfort *Matth.* 2. 8, 9. Secondly, The LORD
hath sent and given Commission to some who
were known to have been wicked and Graceless
men for the good and Edification of his People.
As to *Balaam*, *Numb.* 23. v. 20. *Judas* *Matth.* 10.
v. 4, 7. with *Luke* 9. v. 6. *Saul*, 1 *Sam.* 10. v. 10.
and sure the LORD's Word will not come short
of what he hath sent it for. *Is.* 55. v. 8, 9.
Thirdly, The LORD hath commanded his People
to hearken unto and obey even wicked Teachers,
Matth. 23, v. 2, 3, and why should they do so
if they were to expect no benefit from such? Fourthly
Paul rejoiceth at wicked Mens Preaching, of
CHRIST even out of envy *Philip.* 1. v. 15, 18.
and an Hypocrite who will at last be a Cast-away
may go as great a length in the External and
common work of the Ministry as the best 1 *Cor.*
9. v. 27. Finally, If it were not so, hearers should
never be at a point as to their own Conversion,
but still in suspence till they were assured of the
Conversion of their Minister which is an obvious
absurdity.

The Principles of *Bourignonism* as they are con-
tained and their defence undertaken in this *Pre-*
face, being displayed in order to a Confutation, I
shall conclude with a Remark upon what he says
in his last Section. 'It is well known (says he)
' that they (viz. *Bourignonists*) are not very fond
' of the *Presbyterian* Communion and Principles,
' so as to be forward to encourage others to
continue

continue in them; and I dare affirm that never one of them diverted any Person from the *Episcopal* Communion. The *Dr.* at last speaks truth, and who dare contradict what his Reverence dares affirm? He may know, and I dare almost say it in Name of the *Presbyterians*, that tho' they are not wanting in Pity and Charity for *Bourignonists*, and are seriously concern'd about them, for their mistakes and circumstances; y^t they are not sensible of any loss, nor see ground to regret; that such Erroneous Persons are not of their communion and Principles, nor are they very fond of receiving them thereunto; and therefore must needs have the less regard to the *Episcopal* Communion and Principles to which that Party pretend to belong: And for themselves, they are generally of such nice and tender Consciences, as they cannot away with nor get over the great Gulf of Errors and Blasphemies which lyes betwixt them and *Bourignonists*: So it seems there is little Love lost betwixt them. As for the *Dr's* Debate with his Elder Brother Mr. *Dodwel*, which is in the close of his *Preface*, it is none of my concern to meddle with it: They are so equally match'd that it were Pity to sunder them, and whosoever will presume to interpose in that fray, must be an impertinent Intruder, and deserve the paring Stroke.

The CONCLUSION.

AND now it is high time to lay aside our Party Quarrels and Divisions, fomented (alace) too much by our unnatural and irreligious

G

Disputes

Disputes about matters of *Religion*; let us lay down our weapons of Strife and Contention and hearken to Overtures of Peace and Reconciliation, and for the future let us Love and Live as becomes Christians and Brethren, serving GOD with one Accord, with one Heart and Voice, in the Unity of the Spirit and bond of Peace. The Symmetrie and agreeable proportion of the several parts of the greater and lesser Worlds, while each contributes to the good and Ornament of the whole, renders these structures so beautiful and Excellent. The Harmonious melody of the Heavenly Quiristers above. Angels, with the Spirits of Just Men made perfect, in their united Notes of Praise, may be instructive to us to follow their Example. O how prevalent with GOD would the united Force of our Joint Prayers and Praises be, and what beauty would it conciliate to our Church Assemblies, did we all keep close together tread in the same steps, and had one common Concern and Interest! Our Church should be as a well order'd *Army with Banners* and become impregnable against all Assaults.

And therefore under the pleasant view of Peace and an happy agreement in Faith and Love, I would humbly beseech all Parties, and especially the abused followers of *A. B.* as becomes the Disciples of CHRIST to forsake their Divisive courses, endeavour to rectify their mistakes, purge out the *Leaven of Malice and Hatred*, and return to the Bosome and Communion of their Mother Church, from whence as *Prodigals* they have gone astray.

astray. And for the more orderly procedure of this Treaty of Peace, it will be fit they condescend to acknowledge and sign these few Preliminaries.

1st. To dilown the Divine Authority of the Books of *A. B.* and beware either to prefer or equalize them to the Holy Scriptures. 2^{dly}, To expounge her unwarrantable *Accessories* out of her Books, at least take care, they lay no claim to Divine Inspiration. 3^{dly}, To alter their Opinions and Judgment with respect to the Fundamentals above Canvassed, and fall in with the established Doctrine of this and other Protestant Reformed Churches. 4^{thly}. Neither to believe themselves, nor impose upon others the belief of Blasphemies, Lies and Contradictions advanced by *A. B.* for instance, *Preface Renov Goss. Spirit*, page 14. 'And indeed I tremble to behold Mankind running so blindly after their Damnation without any apprehensions of it: so that I am constrained to say with **JE US CHRIST**, 'I pray not for the World, but for them which **GOD** hath given me out of the World: they were his through his fear, and He hath given them me, and put them in to my hands to advance them in Christian Perfection. It's for them **OLORD**, I pray that thou wouldst keep them from the Evil. They were Thine and thou hast given them to me: All mine is Thine, & Thine is mine, Sanctifie them through thy Truth, thy Word is Truth. And now at this time, I make the same Prayer for them that have left the Vanities of the World to follow the *Gospel Spirit*. These are given me, and put into my hands to cultivate their Souls, and carefully to lead them unto **GOD**.
Again,

Again *Warning against Quakers* page 288. A clear Contradiction, 'It is (*Saith she*) plainly false that
 ' I sued *Patin*, for I have never yet brought an
 ' Action against him; nor do I intend to do it,
 ' no more than against any other; seeing suits at
 ' Law beget all manner of sins, and occasion the
 ' ruin and damnation of many Souls, wherefore
 ' I am resolved never to sue him, compared with
 page 289. ' I likewise apply to the Magistrate, when
 ' any Body would take away my Goods, as this
 ' *Patin*, we are speaking of, has done. I have
 ' pursued him before the Magistrate, that he might
 ' cease to possess an Estate which belongs not to
 ' him. *ply.* To acknowledge, they have no
 shadow of ground for that noisie pretence for se-
 paration, that we are wanting either in the right
 Explication, or in recommending the practice of
 Christian Graces and Moral Vertues, and are not
 so earnest and forward as they pretend to be. Now
 for their full Conviction and Satisfaction, I do
 here present them and the World with a Brief
 Summary and Collection of the *Motives, Marks and*
Means of sundry Christian Graces. viz *Love of*
GOD and Man, Mortification, Imitation of JESUS
CHRIST, and Faith (wherein we are said more
 especially to be defective) faithfully copied and
 taken out of the Writings of the *Westminster Di-*
vines. (tho' I acknowledge not with such Accuracy
 as the Subject merits) who lived mostly before
A. B's. time and were not of her Principles, where-
 by it may appear, whether they be such Enemies
 to the Power and Freedom of Grace, and encour-
 ragers

ragers of wickedness as they are represented in the forementioned *Preface*. And I do further appeal *D. G.* with all his Associates to produce a like Satisfactory account out of all the Writings of *A. B.* or the *Prefaces* of *D. G.* confirmed by such abundance of Scripture Testimonies and sound Reason, which when they see meet to attempt, I promise and undertake to give a new and more ample Collection out of the foresaid Writings upon all Practical Heads of Divinity, with which *Her's* cannot compare.

OF THE LOVE OF GOD. *Motives.*

First, The Command of GOD, *Pf.* 31. 23. *Secondly* The Eminent Dignity and Honour of becoming by this the Friends of GOD, and being as the *Sun* when he goeth forth in his might, *Judg.* 5. 31. *Thirdly*, The sweet and comfortable Evidence, that hereby we shall have of our being in the state of Grace, *Cant.* 3. 4. *Pf.* 5. 11. *Pf.* 119. 132. 1 *Cor.* 8. 3. *John.* 21. 15, 16, 17. *Fourthly*, The Lustre and Beauty that Love to GOD will put upon all we do in GOD's Service, Love being the Root of all true and sound Obedience *Deut.* 7. 9. *Mat.* 22. 37. *Rom.* 13. 10. *Eph.* 1. 4. *Heb.* 6. 10. 1 *John* 3. 2. It's true the Godly may Act in Religious Duties out of Fear *Job.* 31. 3. compared with *verse* 21, 28. 2 *Cor.* 5. 11. *Heb.* 11. 7. *Luke* 12. 5. but they do not Act only out of fear 2 *Cor.* 5. 14. *Heb.* 11. 7. Neither mainly, nay their Love is the Root of their Fear *Hos.* 3. 5. and as their Love is not that fellow like familiarity, so neither is their Fear servile, but like that of Children

Children *Lev.* 19. 3. and always it is mixed with Faith and Joy which cannot be without Love *Pf.* 2. 11. *Pf.* 56. 3. whereas the fear of the wicked mak's them dead *Mat.* 28. 4. *Fifthly*, The Interest which the Lovers of GOD have in the Promises of all sorts of Blessings. *1st* Eternal *Jam.* 1. 12. *Jam.* 2. 5. *1 Cor.* 2. 9. *2dly*: Spiritual *John* 14. 21. *3dly*. Temporal *Pf.* 91. 14. *Rom.* 8. 28. *Sixthly*, The dreadful Threatnings whereto the Enemies of GOD, the Haters of Him, yea and the not Lovers of him are lyable unto *Pf.* 68. 21. *Heb.* 10. 27. *1 Cor.* 16. 22. But are any so Graceless as not to Love GOD? It's true every one will seem to Love GOD as Creator and Preserver, but many hate Him and are Enemies to him as KING, LORD, LAWGIVER, and Avenger of Sin, *Luke* 19. 14. *Zach.* 11. 8. *John* 5. 42. *1st*. Such as are Superstitious and dote upon Will-worship of their own, or others devising *Exod.* 20. 5. *2dly*. Such as go on in any gross sin, *Pf.* 68. 21. *3dly*. Such as love the World *John* 2. 15. *4thly* Such as are unregenerat and still in the state of Nature, *Deut.* 30. 6. *Col.* 1. 21. What then are the Evidences of true and sound Love to GOD? *1st* Desire of and joy in his presence and company, he is every where present *Pf.* 139. 7. but more especially in his Ordinances *Prov.* 1. 21, 22. *Pf.* 62. 8. *1 John* 1. 1. Hence the Lovers of GOD have longed much to meet with him therein *Pf.* 26. 8. *Pf.* 55. 17. *Pf.* 42. 1, 2. *Pf.* 63. 1, 2. *Pf.* 84. 1. 2. *Pf.* 119. 97, 164. *Jer.* 15. 16. *2dly*. A special regard to his Will and Command, and care to Obey Him,
Deus.

Deut. 11. 1. *Jahn.* 14. 27. 1 *John* 2. 5. *Pf.* 119. 5, 128. *Rom.* 12. 2. 3dly. Love to his Bairns and Children 1 *John* 3. 14 and 5. 1. 4thly. Grief to see or hear his Name dishonoured 2 *King.* 19. 1. *Num.* 12. 3. compared with *Exod.* 32. 19. *Pf.* 119. 136. *Ezek.* 9. 4. 6. 2 *Pet.* 2. 8. 5thly. A hearty sympathy with the Condition of GOD's Church and People *Neh.* 1. 11. compared with *v.* 3, 4. *Pf.* 137. 6. 1 *Sam.* 4. 20. 21. 2 *Sam.* 11. 11.

Marks of the true LOVE of GOD.

First, It's well grounded upon these three Foundations, 1st. GOD's own Loveliness and Comeliness *Pf.* 45. 2. *Cant.* 2. 1, 3. *Cant.* 5. 10. *Cant.* 6. 1. 2dly. A true and lively Faith, 1 *Pet.* 1. 8. 3dly. Experimental acquaintance with him, and a Spiritual Taste of his sweetness *Cant.* 1. 3. *Pf.* 45. 7, 8. 2dly. It hath these three Degrees in it. 1st. Benevolence or Good Will to CHRIST, making us content to be abased, that he may be honoured, as in *John* the Baptist *Joh.* 3. 26. and *Acts* chap. 21. verse 13. and in *Paul.* *Phil.* 3. 7, 8, 9. and this is the Love of Benevolence. 2dly. A fervent desire and longing after him *Cant.* 1. 2. *Cant.* 8. 1, 14. *Rev.* 22. 17, 20 and this is the Love of Union. 3dly. A contented delight in CHRIST enjoyed, and loathsomeness to part with him *Cant.* 3. 1, 2, 3, 4, 5. *Cant.* 6. 3. which is the Love of Complacency. 3dly. It hath these Properties. 1st. It's Obediential *John* 14. 15, 21, 24. *John* 15. 10, 14. 2 *Cor.* 5. 14. 2dly. It's Transcendent in Respect of the Love of any other

other thing, *Mat.* 10. 37, 38. *Luke* 14. 26. 1 *John* 2. 15. *Rev.* 12. 11. 3^{dly}. It's a Spring and breathing a ter more Assurance and Evidence of his Love for 1 *John* 4. 9 our Love is the effect of his to the Church *Cant.* 8. 6. *Rom* 4. 11. 4^{tly} It's humble and content to be Rebuked *John* 21. 15, 16, 17. 5^{tly} Sincere, *Cant* 1. 3, 4 *John* 21. 17. 6^{tly}. It hath with it a Love to GOD's Ordinances *Pf.* 26. 8 *Pf.* 1. 9. 131 *Exod.* 20. 6. 7^{tly}. Love to his Children 1 *John* 4. 12. 8^{tly}. Trouble at the the want of, and the earnest desire to recover his presence *John* 20. 15. *Song* 3. 1, 2. 9^{tly}. Constant, not like *Jonah's* Gourd, but like the *Oak*, *Cant.* 8. 6. 7. *Mat* 13. 21. *Luke* 10. 13..

We ought to have Charity to all 1 *Thess.* 3. 12. in these *Nine Degrees*. 1st. We must not surmise or imagine Evil against any till we be sure of it. *Zach* 7. 10. 1 *Cor.* 13. 5, 7. 2^{dly}. We must not take pleasure to talk of any Mans faults. *Tit.* 3. 2. 3^{dly}. VVe must avoid Contention or Strife with any *Rom.* 12. 18. 4^{tly}. VVe must be Gentle and Courteous to all. *Tit.* 3. 1, 2. 5^{tly}. VVe must not fret but rejoyce at the Prosperity of all. *Prov.* 23. 17. 3 *Epist.* *John* 2. 6^{tly}. VVe should pity the extreme Misery of every one. *Job* 30. 25. 7^{tly}. VVe must to our power relieve every one *Gal.* 6. 10. 8^{tly}. VVe must especially pity their Souls, *Pf.* 119. 158. 9^{tly}. VVe must strive to win them in to GOD. *Rom.* 10. 1.

Our Charity must even be extended to Enemies and such as have wronged us, in these six things. 1st. VVe must lay aside all purpose and desire of
Revenge

Revenge: *Gen: 50. 19. Job 31. 30. Prov. 24. 17, 18, 29 Rom: 12. 19* 2dly VVe must be ready to do them good: *Luk: 6 35. Rom: 12. 20. Eph 4. 32.* 3dly VVe must strive to forget wrongs and not to keep any Grudge in our Hearts: *Lev: 19. 18.* as the LORD doth to us: *Jer: 31. 34.* 4thly VVe must unfeignedly desire to be at Peace: *Pf: 34. 14. Rom: 12. 10.* 5thly It must grieve us if they refuse Peace: *Pf: 120 5, 6, 7.* 6thly There must be hearty Prayer to GOD for them *Mat: 5. 44.*

Christians in a special manner ought to have Charity among themselves: *1 Pet: 4. 8.* and this Love ought to be 1st: Spiritual when no outward Priviledge is the Load stone of our Affection, but 1st: their Heavenly Descent or Birth *1 John 5. 1.* 2ly: Their Brotherhood in CHRIST *1 Pet: 2. 17. chap. 3. v 6. 8.* 3dly Their Fellow-membership: *1 Cor: 12. 12, 25, 26* Secondly, Universal: *Eph: 1. 15. Col. 1. 3. 4. Philem: 5.* Thirdly, Sincere and Unfeigned *Rom: 12 9. 1 Pet: 1. 22.* that is 1st: Real not Verbal or Complemental *Heb: 6. 10.* 2dly Aiming at their good as our own: *1 Cor: 13. 3. Phil: 2. 2, 3, 4.* 4thly Kindly Affectionat: *Rom: 12. 10.* that is 1st: Courteous, not Churlish or Crabbed: *1 Pet: 3. 8.* 2dly: Compassionat: *1 Pet: 3. 8.* 3dly: Mutually bearing burden: *Gal: 6. 1, 2.* 5thly: Social with the Godly: *Pf: 16. 3. Pf: 119. 63.* 6thly: Fervent: *1 Pet: 1. 22.* 7thly, Constant: *Heb: 13. 1. 1 Cor: 13. v: 8.*

The Imitation of CHRIST enjoined by Himself *Mat: 11. 29* by Paul: *Phil: 2. 5. Heb: 12. 2.* and by John: *1 John 2. 6.* CHRIST's Actions are both

both a perfect Rule that ought not to be called into Question, whereas, the best Actions of the best of Saints may be questioned and no further to be admitted as a Rule than they are conformed to CHRIST's: 1 Cor: 11. 1. And also an exact Pattern, Sample and Copy to which we should Look before we begin, upon which we should reflect when we have ended and according to which, we should amend what is amiss John 13. 14, 15. 1 Pet: 2. 21. Eph: 5. 2, 25. He having no spot nor blemish in Him Heb: 7. 20. 1 Pet: 2. 22. but being Light on all sides John 8. 12. We may safely follow him, whereas the best of Saints have their own Spots and Blemishes like the Moon that hath it's own dark Spots, in the midst of it's borrowed Light, and their own dark side not to be followed, like the Cloud that went before the *Israelites* having one side dark: Heb: 12. 1. It's true there are three sorts of CHRIST's Actions wherein we are rather to Praise, Admire and Adore than to imitate Him; viz: 1. The Acts of his Divine Power, as his working of Miracles Mat: 11. 5. Luke 7. 21, 22. Mark 6. 48, 49. John 2. 7. John 11. 43. Mens working of Miracles being only Ministerial not Effective. 2. The Acts of his Divine Prerogative as these Mat: 9. 2. Mat: 21. 2. Mens doing of these being only Declarative not Authoritative. 3. His Theandrical or Mediatoric Acts, as GOD-MAN wrought in the Redemption of Lost sinners: John 10. 15 and John 20. 22. Acts 2. 33. Eph: 4. 10, 11. yet all his gracious Actions which did belong in common to the Grace of Sanctification where-
with

with his Human Nature was Adorned or bottomed thereupon are to be imitated, by us as our Rule and Copy that so we may shew forth his Vertues: 1. *Pet:* 2. 9. as *First*, We are to imitate Him in his Holyness and Inoffensiveness: *Is:* 53. 9. *Heb:* 4. 15. *Heb:* 7. 26. 1 *Pet:* 2. 22. *Secondly*, In his Humility and Meekness *Mat:* 11. 29. *Phil:* 2. 5. *cum sequentibus*. *Thirdly*, In his Heavenly Mindedness taking occasion of Carnal things to discourse of Spiritual: *John* 4. 10, 31, 32. and *John* 6. 26, 27. and *John* 15: 1, 2. *Fourthly*, His readiness to do the Will of GOD and Obedience to him *John* 4: 34: *Psi:* 40: 8. *Fifthly*, His absolute and humble submission to the Will of GOD in his Sufferings: *Mat:* 26: 39, 42: and Patience under them *Heb:* 12: 2. *Sixthly*, His self-deniedness: 2 *Cor:* 8: 9. *Seventhly*, In his great Zeal he had to GOD's Honour *John* 2. 15, 16, 17. *Eighthly*, In his wonderful Moderation appearing in four things. 1st. in his care to avoid the temptation to vain Glory: *John* 6: 15. 2^{ly}. In his care to seek the good of others *Luke* 10: 10: in a manner neglecting his own things, wherein we are to follow him: *Phil:* 2: 4, 5. 3^{ly}. In not giving way to self revenge tho' provoked thereunto by the miscarriages of Men *Luke* 9: 54, 55: 1 *Pet.* 2: 23: 4^{thly} In his dispensing rather with his own right than that he should give Offence to Men *Mat:* 17: 27. *Ninthly* In his Diligence about his Calling, *Luke* 2: 49: *Heb:* 3: 2: *Acts* 10: 38: *John* 4: 34. *Tenthly*, In his wonderful tenderness to weak Christians. *Is:* 61: 12:

OF MORTIFICATION.

Sin and Corruption is dead, and the power thereof weakened in all that belong to CHRIST. *Gal: 5: 24: Rom: 8: 1, 10: Reasons 1st.* This was CHRIST's End in giving himself for Believers; *Tit: 2: 14: with 1 John 3: 8: 2^d.* CHRIST was to be the second Adam. *Rom: 5: 14:* Now the first Adam was the Cause of the Life of Sin. *3^d.* All that belong to CHRIST have CHRIST in them. *John 17: 21, 23: Col: 1: 27:* Now He being in them cannot but kill sin in them, for *1st.* He is in them by his Spirit. *Rom: 8: 9, 11:* whose proper and peculiar work it is to perform the whole work of Sanctification. *1 Pet: 1: 2: 1 Cor: 6: 11:* and whose it is to convince of the Guilt, Filth, Danger and Evil of sin. *John 16: 8: 2^{dly}.* By his Vertue, Efficacy, Life, Influence, Sape and Operation, as the Tree or Root may be said to be in the Branches, because the Life and Sape of the Tree is put forth in the Branches. *John 15: 5:* and this works out sin, as Light Darknes, or the Fire Dross and Roust. *3^{dly}.* By the Grace of Faith the band of our Union with CHRIST, which purifyeth the Heart. *Ath: 5: 9: 4^{thly}.* By his Word, *John 15: 3:* Now this is the Mean or Instrument of our Sanctification. *John 17: 17: 4^{thly},* All that belong to CHRIST must have a Communion with and conformity to Him in his Death. *Rom: 8: 5: Motives. 1st.* This will be a sweet Evidence that we belong to CHRIST. *Rom: 8: 13: 2^{dly}.* Unless sin be killed there

The Conclusion.

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there can be no Life of Grace in us. *Rom. 6. 11.*
3dly. If Sin be not killed the sinner cannot live
in Glory, either sin or the sinner must die. *1 Cor.*
15: 36.

Means of Mortification.

First Mean. We must observe and make Con-
science of the very first stirrings and beginnings
of Sin and Corruption even in the Heart, and
crush the *Cockatrice* in the Egg: *If: 59: 5: Prov: 4:*
23: and this will curb sin.

Second Mean. Having spied out sin we must
look upon it as the deadly Enemy of our Soul.
1 Pet: 2: 11: and upon the work as very painful,
as is imported in these Comparisons *Mat: 5: 29:*
30: Rom: 12: 1: Gal: 5: 24 and so must 1st Resist
it and maintain a constant conflict against it *Rom:*
7: 15: Gal: 5: 17: whereby as Satan himself, so sin
his Imp will be chased away *Jam: 4: 7: 2dly.* We
must hate it, and have a holy indignation against
it in our Hearts: *Jer: 31: 19: Luke 18: 13:* And this
Anger will drive it away *Prov: 25: 23: 3dly.* We
must unfeignedly sorrow and grieve for it *Rom:*
7: 18: and this will be a great help to kill it. *2 Cor:*
7: 10.

Third Mean. The Conscionable and Spiritual
Use of the Word of GOD. *John 17: 17: Ps: 119: 4:*
Ps: 119: 11: The force whereof for Mortifying
sin will appear in two sorts of Persons most sub-
ject to Corruption. 1st. In Young Men, *Ps: 119: 91*
2dly. In Kings *Deut: 17: 19, 20:* and hereof are
two *Reasons* 1st. Because the VVord hath a facul-
ty and Vertue of discovering the odiousness and
filthiness

filthiness of the most secret and lurking Corruptions *Heb: 4: 12:* hence these Comparisons *James 1: 25: Eph: 5: 13:* 2dly. Because it hath in it a Divine Spirit, Life and Power *John 6: 63:* Let us then do as CHRIST did *Mat: 4: 4:* Remembering and making use of such Sentences of Scripture as do most directly strick against our Lusts. As if our Corruption be an inclination to Filthiness, remember these *Heb: 13: 4: 1 Cor: 6: 9:*

Fourth Mean. The Spiritual and Conscionable Use of fervent Prayer to GOD *2 Cor: 12: 8: Ps: 56: 9:*

Fifth Mean. Taking up of the Cross *Luke 9: 23:* that is not a desiring of Affliction *Jer: 17: 16:* but a willing bearing of it when GOD layeth it on. *John 18: 11:* which will prove a notable *Mean of Mortifying Corruption James 4: 8, 9:* For GOD sendeth affliction upon his People to purge away their sins *Is: 27: 9:* and hence these four things are to be observed concerning Afflictions, which tho' to Flesh and Blood they be strange Paradoxes yet are Real and Solid Scripture Truths. 1st. That GOD's People should accept of and welcome them *Lev: 26: 41:* 2^d. That they should look upon them as good *Ps: 119: 71:* 3^d. That they should even rejoice under them *James 1: 2:* 4th. That they that are without Affliction have cause to doubt of their own Condition *Heb: 12: 8:*

Sixth Mean. Running to JESUS CHRIST by Faith *Acts 15: 9:* See the force of Faith to kill these two particular Lusts 1st. Malicioulness and desire of Revenge *Luke 17. 3, 4, 5.* 2dly. Covetousness,

toucheth *Luke 19: 8*: And the Reason is two-fold.
 1st. It's by Faith that we come to be assured of,
 and particularly to apply to our selves CHRIST's
 Love *Gal. 2: 20*: which particular application is
 of very great force for this effect 2 *Cor. 5. 14.*
 2^{dy}. True Faith Unites us to CHRIST; which
 Union tho' it be Mystical yet it's most real and
 near. *Eph. 1. 22, 23*: Now being thus joined to
 CHRIST, we draw Vertue from Him for sub-
 duing sin. *Rom: 8: 2*: 1 *Cor: 6: 17*: 1 *John 1: 6*:
 How shall I know if sin be truly Mortified in
 me, seeing even by the strength of Nature I may
 oppose, restrain, yea and even forsake some sins?
Ans: The power of Nature may make thee for the
 present forbear the outward Act of some sin for
 a time *Numb: 22: 15, 18, 20*: But Grace when it
 Mortifieth sin, it worketh a hateing disposition of
 Heart, and a holy indignation against sin. *Rom:*
7: 15: The former is like the restraint that the
 Prison puts upon a Thief from Theft. 2^{dy} The
 power of Nature teacheth only to more gross and
 palpable sins *Luke 18: 11*: But Grace even to smal-
 ler mote secret and inward sins of the Heart
 1 *Sam: 24: 4: 5*: 2 *Sam: 24: 10*: *Col. 3: 5*: Not only
 Fornication, but even Uncleanness in the Heart is
 to be Mortified. 3^{dy}. The Power of Nature may
 restrain from sin by violence and compulsion, mak-
 ing a Man to leave sin unwillingly, as a Man
 his dear Friend *Gen 20: 6*: But the Power of
 Grace makes a Man heartily and willingly to
 part with sin *Pf: 110: 3*: *I/ 30: 22*: As when a
 poor Prisoner leaveth the stinking Dungeon or a
 Begger

Begger his filthy rags. 4ly. The Power of Nature may dam up a sin for a time which afterward breaketh forth, as in *Joash* 2 *Chron*: 24: 2: But Grace disposeth the Heart, so that it dieth to it for ever after *Pf*: 85: 8: 5ly. Nature restrains from sin upon a Carnal ground *Gen*: 20: 3: 6: but Grace upon a Spiritual ground, not so much fear of GOD's Judgment as of offending Him *Gen*: 39: 9: 6ly. As a Man in the state of Nature, joyfully and gladly lets out his heart after sin *Jer*: 11: 15: *Hab*: 3: 14: So when Nature restrains him from sin, that restraint is irksome, troublesome, tedious, and burdensome *Prov*: 13: 19: But the restraint from sin that Grace puts upon the Believer, is gladsome, sweet and rejoiceth the Heart. 4 *Sam*: 25: 32.

O F F A I T H.

Faith is a special and free Gift of GOD, wrought by His Spirit through the Preaching of the Word of the Gospel, in the Soul of an Elect Person, whereby he receiveth and resteth upon CHRIST Crucified for Pardon and Life, and that upon the warrant of the Promise. Where is expressed 1st. The general Nature of it, it's GOD's Gift *Eph*: 2: 8. *Phil*: 1: 29. from Him Effectively and Originally *Col*: 2: 12. Though it be cal'd a Man's own Faith subjectively. *James* 2: 18: that's not a common Faith such as these *Heb*: 6: 4. 5. But special. *Titus* 1: 1. not given to us as Debt, but flowing from meer free Grace. *Acts* 18: 27. O then such as have it thank free Grace, and such as want it

2^o to GOD and his Grace for it. 2^{dly}. The Principal worker of it, the Spirit of GOD; it's true the FATHER and the SON have hand also in working of it, as all Externall works of the Trinity terminated upon the Creature are common to all the Persons, yet because the FATHER and the SON work Faith by the SPIRIT, it's the Spirit that's the immediat Principal worker of it, whence he is called the Spirit of Faith. 2 Cor. 4. 13. and this he doth not only by exciting and stirring up to believe by Moral swasion, but by putting forth Omnipotence of Power in the Creation of Faith. Eph. 1. 19, 20. Eph. 2. 10. 3^{dly}. The instrumental Cause whereby the Spirit worketh Faith, is the Word of the Gospel Preached by a sent Minister. This is by the Apostle plainly asserted Rom. 10. 17. Pathetically urged Rom. 10. 14, 15. Exemplified. Eph. 1. 13. For which cause he calleth it the Word of Faith. Rom. 10. 8. It's plain also from that Prophetical Expression of CHRIST's Prayer John 17. 20. 4^{thly}. The Subject in which the Spirit worketh Faith is the Soul of an Elect Person. Where is both the remote Subject, an Elect Person, whence it's called the Faith of GOD's Elect Tit. 1. 1. and Non-Election is by CHRIST, given as the Cause of the want of Faith. John 10. 26. And the immediat Subject of it, not any one single Faculty of the Soul, but partly the Understanding or Mind giving a firm, full, clear, serious and deliberate assent, arising from a full and through conviction of the Truth of Divine Revelations John 3. 33. 1 John 5. 10.

And partly in the Will or Heart, giving consent to take, receive, embrace, cleave or cling to **CHRIST**, or the good held forth in the Promise, upon the Terms of it, or to close with **CHRIST** upon the Terms he is held forth in the Promise. *Acts* 8. 37. *Rom.* 10. 10. So that in Justifying Faith there is both Assent and Consent. *5ily.* The Object of Justifying Faith in its Latitude is the whole Word and Truth of **GOD**, with which it doth Trade, and about which it doth converse. *John* 3. 33. & *John* 5. 10. But the Person of **CHRIST** is the proper and formal Object of Justifying Faith, whose Language is, *Tho' I cannot say, CHRIST is mine and I am his, or my sins are pardoned through CHRIST, yet I resolve by an Act of Recumbencie to believe in CHRIST for my pardon, and not to expect it or look for it any other way,* as the Prodigal, *Luke* 15. 18. And that because Justifying Faith in Scripture Expressions is terminated upon **CHRIST**, and directed to pitch it self upon him *John* 1. 12. *John* 17. 20. *Mat.* 11. 28. And yet not **CHRIST** according to his Personal Excellencies, for so he is rather the Object of a Believer's Love than of his Faith. But **CHRIST** as Crucified is the Object of Justifying Faith, and that because both the Scripture holds forth **CHRIST** as Crucified to be laid hold upon for Redemption, Pardon and Reconciliation, and the way how **CHRIST** purchased these, was by bleeding upon the Cross and bitter Sufferings. *Eph.* 1. 7. *Acts* 20. 28. *Rom.* 3. 25 which **CHRIST** knew well enough *Heb* 10. 5. *5ily.* The Act of Faith upon that Object whereby it

it Justifyeth, is receiving and resting up^{on} him for Pardon and Life, there are indeed several Acts of the Soul necessarily presupposed to this as preparatorie and Introductory thereto, without which it's impossible the sinner should cast himself upon CHRIST. viz. 1st. Knowledge, whence Faith is expressed by Knowledge *Is.* 53. 11. is expressed as a consequent of it, *Pf.* 9. 10. is affirmed to be impossible without it. *Rom.* 10. 14. Hence also such as have believed, have first been informed what GOD is *2 Tim.* 1. 12. *John* 9. 36. to 39. *Gen.* 17. 1. with 15. 6. None will trust one with whom he hath no acquaintance. O! then ignorant Persons are in a woful Condition, void of Faith, say what they will. It's true even Human Priests were to have compassion on the ignorant *Heb.* 5. 2. and CHRIST so much more compassionat than any of these, yet wilful ignorants such as are mentioned *2 Pet.* 3. 5 *Pf.* 82. 5. and such as are all within the Church, and living under the Gospel, need look for no compassion from him *Is.* 27. 11. 2^{dly}. Assent to all Gospel Truths, Threatnings as well as Promises *John* 3. 33. *1 John* 5. 10. if this Foundation be not laid, the building of Faith cannot go forward, no man will rely or trust on him whom he doth not think to speak Truth, and he that cometh not this length, is not only more Brutish than any man, as that Godly man acknowledgeth *Prov* 30. 2. but even as a Beast, as that other Godly Man acknowledgeth of himself. *Pf.* 73. 23. yea not only as a Devil *John* 6. 70. but even worse than a Devil.

Mat. 8. 29. with *Luke* 4. 34. *Acts* 19. 15. *Phil.* 2. 10. 3dly. Sight and Sense of self sinfulness, emptyness and weakness, 1st. There is a discovery of self sinfulness witnessed by the Apostles own Experience, *Rom.* 7. 9. in which is brought above board, not only the filthiness of the Flesh, gross Enormities, as Murder, Adultery &c. But even the filthiness of the Spirit, secret Lustings of the Heart and Acts of Pride, Passion, Hypocrisie, Unbelief, Hardness, Unthankfulness &c. 2 *Cor.* 7. 1. Yea not only the streams and sprutings of Actual sins, but even the filthy Fountain of Original Corruption. viz. Blindness, Error and Vanity of the Mind, Deadness and Benumbedness of Conscience, Earthliness, and inordinacie of Affections, Aversness, Stubbornness, Frowardness, Backwardness and rebellion of the Will, Hardness, Hypocrisie, Unheavenlyness, and desperat wickedness of the Heart. *Rom.* 7. 24. and that by Reason of the new Light that cometh in upon the Soul, which like the Sun-light doth discover not only grosser things which even the Moon light of a Natural Understanding may do, *Luke* 18. 11. but even the very smallest Moats; now this discovery worketh fear and terror in the Heart *Acts* 2. 37. *Acts* 9. 6. *Acts* 16. 29, 30. and is necessarily previous to the Justifying Act of Faith, because without it, neither will the sinner not finding the bitterness of sin, be induced to part with it, nor will he seek for a Plaister or Physician to cure it. *Jam.* 4. 8, 9. *Joel* 2. 12. with 13. 2dly There is a discovery of Self-emptiness, Gracelessness and Unrighteousness. *Rom.* 7. 18. whereas before

fore, the sinner thought himself full of Grace, and that he would do well enough by his own righteousness, *Rev.* 3. 17. *Rom.* 10. 3. without this the sinner can never be perswaded to go out of himself to CHRIST for Grace and Righteousness, we use not to go abroad to beg that which we have of our own in the House. 3dly. There is a discovery of self-weakness and inability to do any thing for the sinners own help and relief; so that as before he thought GOD was bound to thank him for what he did *Luke* 18. 12. Now he is apt to think he wins well away if he be not condemned for his best Actions *Prov.* 16. 2. with *Is.* 64. 6. till this also be, the sinner will never go abroad for help. 4tly. Appreciation or a strong Affection to and high esteem of CHRIST and Salvation, whereas before these were the things that were least of any thing in the sinners thoughts, now nothing hath place in the Heart from these, he considers now that CHRIST's Blood alone can cleanse his filthy Soul. *Heb.* 9. 14. That his Righteousness alone can cover his Naked Soul. *Rom.* 5. 19. That He alone can be a Soul-Physician to him to cure his Soul-Diseases, his Corruptions *Mat.* 9. 12. That He alone can supply his wants from his fulness. *John* 1. 16. And that from Him strength must come to help all his weaknesses. *John* 15. 5. *Phil.* 4. 13. And this makes CHRIST exceeding precious to him. 1 *Pet.* 2. 7. Further he begins to see now that Salvation is a business of the greatest concernment of any thing in the World, and first to be sought after upon the
serious

serious musing of such Scriptures as these *Mat.* 6. 33. *Mat.* 7. 13, 14. *Mat.* 16. 26. And this makes him think upon making sure work of his Soul in time. *Phil.* 2. 12. 2 *Pet.* 1. 10. 5^{thly}. An earnest Longing and Panting of the Soul to be made partaker of CHRIST and the great Salvation purchased by Him *Ij.* 55. 1 *Mat.* 5. 6. There are indeed all these actings in the Soul before it can put forth the Justifying Act of Recumbencie upon CHRIST, but by none of these Acts is a sinner Justified in GOD's sight, but only by the Souls act of Receiving, Adherance, Relyance, Recumbance and dependance upon CHRIST Crucified for Pardon and Life, because to it alone is the Promise of *Justification* made in Scripture *John* 3. 18. which is expressed by several words in Scripture. *viz.* By, Believing put in opposition to fainting *Pf.* 27. 13 by Trusting put in opposition to fearing *Pf.* 56. 3. by betaking unto as unto a Castle *Pf.* 2. 12. by Resting or Relying upon, as an Old Man doth upon a Staff 2 *Chron.* 14. 11. 2 *Chron.* 16. 7, 8. 2 *Chron.* 32. 8. by staying or leaning as a Building doth upon its Pillars *Ij.* 26. 3. *Ij.* 50. 10. and finally by casting or hanging upon, or taking hold of as a drowning Man doth upon a Plank *Pf.* 37. 5. *Ij.* 27. 4, 5. 7^{thly}. The ground or warrant of Believing *viz.* The Promise, where three things are to be considered. 1st. That the sinner to right Believing, must first seek out for and have an Eye to the Gospel Promise, such as are these *Mat.* 11. 28. *John* 6. 37. *Acts* 16. 31. To venture upon the LORD or lean upon him, without an Eye to the

the

the Promise as the warrant, were as great Presumption as for a Man to act in the Name of a Prince without his Commission. 2dly. That he must carefully attend to, and observe upon what Terms the Promise doth run, and must be content, and consent to accept of the good of the Promise upon these very Terms, else to rest upon the LORD, were no less presumption, than for a King's Ambassador to act beyond his Commission, whence some are charged with it as presumption *Hos: 48. 2.* Now the Terms whereupon the Promise which is the ground and warrant of Faith doth run, are suitable to a Marriage Covenant, whereby the Covenant between CHRIST and a Believer is shadowed forth in Scripture *Hos: 2. 19, 20.* whence *John 3. 29. 2 Cor. 11. 2.* And they may be reduced to these three. 1st. That the sinner forsake all other Lovers, and betake himself wholly to CHRIST, cleaving to him alone. *Pf: 45. 10. Mat: 10. 37. 2dly.* That he take CHRIST not only as his Saviour, Provisor and Protector, to save, supply and defend him, but also as his LORD, KING and RULER, to serve, Honour and obey Him. *Pf. 45. 11. Heb. 5. 9. 3dly.* That he resolve to take Him with all the Evils that follow him, for better for worse, for well for woe, and to follow him whethersoever he goeth, through thick and thin, through good report and evil report, through foul weather and fair weather, through Prosperity and Adversity. *Mat. 11. 28, 29. Luke 9. 23.* Now if thou art not content upon these Terms to accept of CHRIST, and

and yet will Lean upon him for Pardon and Life, know that the Promise gives thee no warrand to do so, and that thy so doing is great presumption, so that thou art more homely than welcome, and howbeit poor sensible sinners may look for a hearty welcome from CHRIST when they lean upon him *John 6. 37.* yet thou may look to be rejected with indignation for thy presumption, as albeit a Prince would not disdain upon the earnest intreaty of a poor wounded Man bleeding to death in the Streets, to suffer him to lean upon his Arm till he come to his Lodging, yet if a filthy Drunkard staggering in his Drunkenness, and all besmeared with his own vomit, should desire to offer to lean upon him, he would take it as a great indignity, and reject him with indignation.

The excellency of it will appear from two things. 1st. From what it is to the Believer, viz. The Eye whereby he looketh upon things that are not seen. *2 Cor. 4. 18.* or seeth him and the things that are invisible *Heb. 11. 7, 27.* The hand whereby he receiveth CHRIST and all the good things held forth in the Promises. *John 1. 12. Col. 2. 6.* The foot whereby he cometh to CHRIST *Mat. 11. 28.* with *John 6. 35.* standeth in times of storm even and steadie *Rom. 11. 20. Job. 13. 15.* and being in the World liveth and walketh in it, as a stranger to it and from it. *Heb. 11. 9, 13. 2 Cor. 5. 6, 7.* And that by which he liveth Spiritually, by it fetching from CHRIST and the wells of the Promise whatever he needs *Gal. 2. 20. Heb. 10. 38. 1st. 12. 3.* so it's his Life,
2dly.

2dly. From what Faith enableth the Believer to do, or from what it doth to, or for the Believer. viz. To resist violent and fiery Tentations. *Eph.* 6. 16. *Gen.* 39. 9. To subdue prevailing Corruptions *Luke* 17. 3, 4. with *v.* 5, 6. *Acts.* 15. 9. To perform hardest Duties *Heb.* 11. 17. even upon hazard of Life *Dan.* 6. 10. To bear up under greatest fears. *Pf.* 56. 3. To mortify the most carking Cares. *Prov.* 16. 3. To allwage the greatest griefts 1 *Sam.* 1. 15. with *v.* 18. And to be faithful in the most weighty betrustments *Numb.* 14. 9.

Marks of FAITH.

First. True Faith where it is, purifieth the heart. *Acts* 15. 9. And so makes the Believer willing to have his heart searched by GOD. *Pf.* 139. 23, 24. to welcome Reproofs and Admonitions for impurity from others. 1 *Sam.* 3. 17. 1 *Sam.* 25. 31. 33. *Pf.* 141. 5. as also maketh him Cautious and watchful to prevent all occasions *Job* 31. 1. and all appearances of Impurity. 1 *Thess.* 5. 22. Careful sadly and seriously to mourn for all insident impurities. *Rom.* 7. 23, 24. and restless till these be purged away again *Job* 1. 5. with *Pf.* 51. 2.

Secondly, Where true Faith is, it maketh CHRIST precious 1 *Pet.* 2. 7. High appretiations of CHRIST being the genuine Concomitants, Effects and Consequences of Saving Faith, whereby he is extolled above all External Priviledges, yea Life and all the accommodations thereof. *Phil.* 3. 8. *Acts* 20. 24. whereas Unbelief doth depress and cry down CHRIST as a Vessel wherein there is no worth. 1 *Pet.* 2. 7, 8. *Jf.* 53. 1. If then thy Faith be
found

found, thou wilt lift up CHRIST in the World. *Gant:* 5. 10. and esteem him highly in every thing that belongs to him, his Truth, *1 Cor:* 13. 6. his Ordinances, *Gant:* 1. 7. *Pf:* 122. 1. yea, and the very Yoke of his Obedience, *Mat:* 11. 29.

Thirdly, Where true Faith is, it giveth the Victory over the World and all the things thereof, *1 John* 5. 4. with *1 John* 2. 16. so that the Believer overcometh the World. *1st.* In point of Affection, which is taken off from these, and fixed upon Heavenly things *Phil.* 3. 20. *2dly.* In point of Contentation, which he cannot have in any of these things, *Phil.* 3. 8. *3dly.* In point of Resolution to have things perfectly subdued, *2 Cor:* 4. 16, 17. Evidences of which Victory are, *1st.* If thou dare not use any unlawful Means in getting or keeping them *Heb:* 11. 24, 25, 26, 27. *Dan:* 6. 10. *2dly.* If when thou hast them, thou place no confidence in them, nor by them becomes Vain, Proud or Sensual, *Luke* 12. 19. *3dly.* If thou can bear the loss of these things, without sinking or being overwhelmed *Job* 1. 21. *1 Sam:* 30. 6.

Fourthly, Faith is an Obediential Grace ever joined with Works, *Heb:* 11. 8. *Jam:* 2. 18, 20, 26. *Gal:* 5. 6. The first word that breakes out of Faith's Mouth is, LORD what wilt Thou have me to do? *Acts* 9. 6. The state of Unbelief was the time of the Soul's disobedience and loitering, but trae once Faith is wrought, the Soul becomes Obedient and gets up to work *Tit.* 3. 3, 4, 5. If then thou be still disobedient, have what else thou wilt, thou art no Believer more than the Devil, who knoweth,

eth, assenteth and trembleth more than thou doest, and is therefore a Devil, and not a Believer because disobedient. But that none be deceived, the Obedience which accompanyeth *Saving Faith* hath these two Properties. 1st. It's hearty, taking it's beginning and proceeding from the Heart, and from thence diffusing and dilating it self throughout the whole Man. As in the Natural Life the Heart is *Primum vivens*, so here *Acts* 15. 9. *Rom.* 6. 17. whereas any Obedience that's to be found in an unbeliever being Apish is wholly outward, beginning without and ending there also, having no Principle of Life within *John* 2: 23. with 25. like the beautifull Colours of a Picture. Now our Obedience doth then proceed from the heart, when from Love, that being the Affection that governs the Fort Royal of the Heart, so that whosoever gets the Mاستrie of it, gets also the Mاستrie of the Heart: And it's *Faith* that by the consideration of CHRIST's matchless Love, doth kindle the Affection of the sinners Love to CHRIST, which being done it falleth to work with and by it, so first working Love and then working by it. *Gal.* 5. 6. As the *Carpenter* first puts an edge upon his Tools and then worketh with them, or as he first goes and Souples his dozned hands at the fire, and then falls frankly to work. And then it proceeds from Love, when GOD's Commands are not grievous 1 *John* 5. 3. like Chains of Iron upon the Legs; but pleasant, like a Golden Chain upon the Neck, 1 *Chron.* 29. 14. and in Duties thou art not like a Beast glad when the Yoke is taken

taken off, and returneth to his fast Pastures. 2dly It's very humble and full of Self-denyal, so that the Believer ascribeth all it hath and doth to GOD alone. *Gal: 2. 20. 1 Cor: 15. 10.* thankfully praising him for it, 1 *Cbron: 29. 14.* As the Rivers empty their streams again in the bosom of the Sea *Luke 19. 16, 18.*

Fifthly. Faith is a Prayer, all Grace, Prayer being called (as a Child beareth the Name of his Father) *James 5. 15. The Prayer of Faith.* Motives. Sense of sinfulness. Meditations on the Promises &c.

Were it not to avoid being tedious and for other obvious Reasons, it were easie to Enlarge upon all these Heads, and extend this Summary into a Volumn; for he must be a stranger in our *Israel* who knows not that there are thousands of Volumns upon all the most important Christian Graces and Moral Vertues, done either by the *Westminster Divines* or the *Abettors* of their *Confession* and *Catechisms*, and that to so excellent Purpose that the World cannot afford the Parallel: And why then shall they be impeached of Error and Vice, or being any wise defective in the right Explication, or close and serious pressing the great Duties of Christianity, and that therefore a dissent and Schismatical separation from their Communion is Justifiable? Why shall any fond esteem or regard to *Dr. G's* Character of being a Learned and Religious Person byass our Judgments or gain credit to his bare denial of such a manifest Truth? It is certain Learning and Knowledge, when accompanied with a daring boldness and large pretences to Piety (no matter with some whether real or not) hath been often found prejudicial to the Truth

Truth, and productive of strange and unaccountable Events; For who but Scholars and Learned Men, have been in all Ages *Arch-Heretics*, and *Ring-leaders* of *Schism* and *Sedition*, tho' now indeed it must be acknowledged *Illiterate Women* come in for their share? However we are Brethren, let there be no strife among us, at least O that the sum of our Contention may now be, *Who shall love GOD most, with the greatest enlargement of Heart and Soul?* that all our Powers and Faculties may be opened up to Receive, Embrace and delight in Him, stretched forth in their outmost Capacity to take hold of GOD in CHRIST, grasp after Him, and rest contentedly in Him. O that we could raise our Thoughts to a fixed Contemplation on GOD, his Adorable and glorious Excellencies, and his manifold Relations to us, as a *Father*, *Benefactor* and *Redeemer*; that as our Souls look to Him, so they may Love Him; as our Thoughts are raised, so our Affections may be engaged, saying with the *Psalmist*, *Rejoice the Soul of thy Servant, for unto Thee O LORD do I lift up my Soul. Ps: 86. 4, 5.* That we could Passionately Thirst and Long after more intimat Fellowship and Communion with Him, Panting after Him, *As the Hart panteth after the Rivers of Waters*; having an high Esteem and Value for Him, *Accounting all things besides and below GOD to be less than nothing and Vanity. Ps. 73. 25. Exod. 15. 11.* And therefore Acquiescing and Resting in Him alone as the most Perfect, Full and suitable Good, as the Center unto which the Soul Naturally tends and rests, and beyond which it can go no further and desire no more; *That we may be*
[satisfied]

satisfied when we awake with his Likeness, and rest in his Love Psa. 17. 15. And finally, our Love to GOD may beget likeness and similitude to Him, being followers of GOD as dear Children. And O that also we may strive who shall be most crucified to the Flesh, to the World, to Sin and Self, Self will and Self-pleasing, that being dead to these we may be alive to GOD; groaning under a body of indwelling Corruption, possessed with an Holy Indignation against it's Lusts and Motions, Watching and Guarding against their first stirrings & risings, and through the LORD's strength exercising our selves in withstanding and resisting them, until at last we obtain the Victory over them. And O that we may also study to express the imitable Perfections of the blessed JESUS in our Lives and Conversations; and living by Faith in Him here, we may be blessed in an happy Enjoyment of Him through all Eternity hereafter. It may therefore be concluded that all our Differences and Debates about matters of Religion will now cease and forever be buried in Oblivion, and an happy and lasting Peace among Christians ensue, which Devils nor wicked Men shall not be able to break, unto which Treaty of Peace A.B. subscribes in her Preface to the Ren. Gosp. Spirit page 83. Saying, *I protest before GOD and Men that I aim at nothing in all my words and writings but to perswade Men to return to the Love of GOD. For they shal never escape Eternal Damnation if they embrace not anew the Practice of this Gospel Law, which is the last and most perfect of all the Laws that GOD hath given or will give to Men. We must not look for*
any

any other, nor for new Prophets; for he hath foretold and Taught all that men ought to do, and avoid even unto the End of the World.

POSTSCRIPT.

I Have already signified in the Epistle to the Reader that Dr. G. G. is generally reputed the Author of the above canvassed Preface and other Prefaces to the English Reader before A. B's Books, of the Apology for her, her Writings and Sentiments, and the Translator and Publisher of her Writings, and upon the ground of the Truth and Reality of this Supposition, he hath been Named as the Adverse Party in this Essay; for which I had the President both of our own Church, before whose Judicatories he hath been convened and Sentenced upon that Head; and also of the Quakers, who expressly condescend upon him by Name and Surname, as judged to be the Author of the Preface and Publisher of A. B's. Advertisement against them; Yet after all, if it can be instructed and made appear that he is truly Clear and Innocent in this Matter, I shall be ready and willing to acknowledge the Injury done him, and declare that what he is here charged with, is with respect to him unjust and groundless, and belongs to some other Person, whoever he be, that is the Author and Translator aforesaid. As for the Asperity of the Style, it was unavoidable to any one who should engage in a Controversy of this Nature, especially to one who had been for some time accustomed to read A. B's. Invectives against Calvin and our first Reformers. I had no design to irritate or expose any Man's Person, I have

not been wanting in Deference to the Dr's. Character and Endowments, Natural or Acquired. I never did or could blame the irregularity of his Life and Practice, his Civil or Domestick managements, to which I am an utter stranger, having no Personal acquaintance with him nor prejudice against him: But having considered him as the great Patron and Voucher of all A. B's Tenets and Writings in opposition to the Protestant Doctrine, delivered in the Westminster Confession and Catechisms, and a Calumniator of that Famous and Venerable Assembly, I could not shun to express my self freely and openly, and with some Edge of a Zealous concern, which if he, or any other sober and serious Christian Relent, or take Offence at, I shall Apologize for my self in the Dr's own Words. Preface to the English Reader before A. B's. Advertisement against the Quakers page 26. And you must not think it strange that the Spirit of Charity is free and ingenuous, yea bold and undaunted, for these are the proper Characters of the Spirit of GOD, which as it is Charitable and Benign, so it is always accompanied with an ingenuous Freedom and endued with Fortitude and Courage, so that it is not afraid to tell the Truth, whomsoever it may displease by so doing, chusing to Edify rather than to sooth and flatter, for faithful are the wounds of a Friend, whereas the Kisses of an Enemy are deceitfull.

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F I N I S.

